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## FOREIGN POLITICS AND NATIONAL MORALITY.

THE Afghan question has raised in a peculiarly definite form an issue involved in every dispute with a foreign country, but too often obscured and mystified by controversies as to the interpretation of treaties. That issue lies between right and expediency—between the authority of the golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them," and the convenience of the law of the strongest, when the superiority of strength happens to be on our own side. The international relations of great civilised Governments are to so large an extent defined by treaties that, in any case of dispute between them, all attention is now usually engrossed by the agreement or otherwise of the views maintained by the contending parties with the written obligations acknowledged by each. The question of morality is, of course, involved; but it is not conspicuous, because it is assumed to be settled in favour of the disputant whose claims are most in accordance with the letter and spirit of previous treaties. Each Government, of course, holds that the appeal to these documents must be in its own favour. Hence all arguments turn upon the construction of clauses, or the perpetuity of their force under new conditions. Under such circumstances, the right of superior strength to insist on its own interests, simply because they are its own interests, is an issue that does not clearly emerge. At any rate, it is not raised so distinctly as in conflict with a semi-barbarous power like the Ameer of Cabul. In this case no one contends that we have a treaty right to maintain an unwelcome Resident at Shere Ali's Court. And still more does the proposal to make his refusal of this an occasion for obtaining a "scientific" frontier at his expense raise in its most naked form the question whether our alleged need for such a "rectification," and our presumed power to enforce it, are sufficient and satisfactory reasons for going to war.

Yet even in this case attempts, only too successful, are made to confuse the real issue. It is a most gratifying tribute to the soundness of national feeling that all parties alike feel the hopelessness of any undisguised appeal to the law of the strongest. Sir James Stephen has repudiated with indignation the misunderstanding by which he was supposed to maintain that our only law in dealing with barbarous States should be our selfish interests. And the *Times*, in an exceedingly edifying article, has enlarged upon the necessity for making justice our guide. This is gratifying, but at the same time a little confusing. For neither Sir James Stephen nor the *Times* asserts that we have any pre-existing claim to the strips of territory which they desire. The "justice" is made to consist in

our right to be comfortable and safe. And it is explained that when the pronoun "we" is used, and "our" requirements are spoken of, the reference is not to the pleasure of any arbitrary despot, but to the security and the highest interests of some thirty millions of people here and some two hundred millions in India. In a word, it is no selfish interest that we have to defend, but the cause of civilisation and of humanity. Such a mode of stating the question is very plausible, and takes wonderfully with many whose faith in the "eternal Power, not ourselves, that makes for righteousness" is less evident than their worldly wisdom. But, for our part, we have an inveterate feeling that St. Paul's objection to doing evil that good may come had strong foundations in common-sense as well as in inspiration. For human foresight is, at the best, so short, and so incapable of embracing more than a part of the innumerable influences working together to mould the future, that even if expediency were to be our universal rule, we should still say—"be just, and fear not." We cannot calculate all the forces operating in politics; but duty, right, and justice give us unfailing indications of what in the long run will be found safest as well as noblest. The sentiment "*fiat justitia, ruat cælum*" is not in the least inconsistent with the faith that "all things work together for good." For even if the heavens did rush down on the inconvenient intrusion of righteousness into a thoroughly corrupt world, it would be but a temporary collapse. There is a lesson for this life as well as for the next in St. Peter's imperturbable faith; "nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Why should the heroic confidence breathed in such words be ridiculed as out of place in questions of politics? It is only because we have not appreciated yet the profound significance of the suggestion in the "Republic," that nations should be regarded as men, created on a vaster scale. Thousands of years ago, the bully and the ruffian would argue unblushingly about might and right in the individual case, as we do now about such things from a national point of view. But in civilised life, the bully and the ruffian have been suppressed not merely by the police, but by the healthier and sounder opinion which is, after all, the sanction and support of the police. Is such a healthier and sounder opinion to be for ever impossible amongst those men of the grander scale—the nations of the world? We may be told that here the police force is lacking. Our answer is that amongst nations, as amongst individuals, the police force must be generated by opinion. Let us get the sound opinion first. The power to enforce it will not be wanting then. Nor will it necessarily consist in eighty-one ton guns and armoured ships. Already there are manifest, in the increasingly complex organisation of the world forces, that work for high morality with triumphant power. Victorious Germany, pluming itself on the might of "blood and iron," is smitten for her blasphemy, and eaten of worms, like Herod. Humbled and industrious France has learned, for the present at least, a truer self-respect, and obtains from the admiration of the world a nobler renown than ever she won from its terrors. Russia take Hindostan? Why, the most panic-stricken of our terrorists give her another generation to do it in. And does anyone think that the patience of that groping Titan, the Russian democracy, will endure its bondage so long? Brought to the verge of bankruptcy by an auto-

cratic ambition, she is still driven on an inevitable course by the destiny half-consciously realised in the heart of her Slavonic peoples. They must be one; they must be mighty; but they must be free. And when the sense of that destiny is fully awakened, Russia will have enough to do without thinking of India. Meanwhile, let us dare to do right, confident that the moral forces bound up in the heart of the human world are operating more rapidly than ever of old, though not more surely—for that is impossible—in defence of the just who live by faith.

## THE BISHOP OF ROCHESTER'S PASTORAL.

THE pastoral letter just issued by Dr. Thorold, "the ninety-eighth Bishop of Rochester," presents some novelties in episcopal literature. The bishop is an adept in the use of his pen, and there are several passages in his epistle eminently suitable to be enshrined amongst the "elegant extracts" sometimes used to form the style of schoolboys. His choice of epithets is as judicious as though he were composing a prize Latin theme. He repudiates the idea of being a machine to "work his diocese with metallic exactness." His distribution of his adverbs is quite a study as when, for instance, he asks, "not for confidence, which a stranger must expect to win, not to find; nor for affection, which if jauntily invited and lightly bestowed, may last no longer than an April summer with a June frost in front; but for two things which you in my place would assuredly expect and frankly claim—justice and sympathy." This neatness of style is praiseworthy, in so far as it suggests that the new bishop is gifted with a considerable capacity for taking pains. And we may be quite sure that no part of the gigantic task of which he draws a portentous picture will be done in a slovenly manner. But there is something in this dainty use of language suggestive of a dilettante habit of mind, quicker to discern matters of taste than to measure the forces operating on the practical issues of the time. In addition to such graceful apologies as we have quoted, the pastoral embodies a sort of picturesque guide to the diocese, and also a model for begging letters, to which many an impecunious advocate of neglected interests might recur with advantage. We learn how the beautiful diocese over which the bishop presides "combines the lovely chalk hills of Surrey with the cherry orchards and hop-gardens of Kent, Woolwich Arsenal and Chatham Dockyard, Kew Gardens and Greenwich Hospital, Ham House and Cobham Hall, Rochester and Cooling Castles, the Thames and the Medway, the Collegiate Church of St. Saviour, Southwark, Gundalp's Cathedral, and locally, though not ecclesiastically, the grey towers and august traditions of Lambeth." Then after a reckoning of the ordinations, and the consecrations, and the confirmations, forming a large part of the work of the first year, we have a sketch of the ample opportunities awaiting the Rochester Diocesan Society, and only requiring the requisite funds. "How I wish," exclaims the bishop, "that some bountiful friend would guarantee for four years an organising secretary's stipend. It is not too much to say that it would result in at least 10,000/- to our funds, and thoroughly root the society in our diocese. The very man for the work is before me and ready.

The most serious practical issues raised are those of elementary education and Ritualism.

With regard to the former, Dr. Thorold speaks with considerable authority, having been not only an active manager of large parochial schools, but also for some time a member of the London School Board. It is gratifying to observe that on some points he differs very considerably from the clergymen whose jeremiads have recently been poured forth in the *Times*. He is sanguine where they are desponding. He is aggressive where they are despairing. But, while we rejoice that he looks with a friendly eye upon what he considers the stimulative competition of the Board system, we are bound to say that the sectarian aims he avows as dearest to his heart appear somewhat strange in the designs of a great State official supposed to represent the intellectual and spiritual interests of all Englishmen within his diocese. The despairing rectors of the West-end must surely be surprised to hear that "whether we apply the test of the quality of the teaching, the attainments of the children, the interests of the parents, the earning of the State grants, or the goodwill of the public as evinced by their contributions, we quite hold our ground." But those for whom ecclesiastical interests are not the supreme consideration may well be excused for feeling a little jealousy of clerical influence in the management of Board schools, when we are told that "the Church, so far from losing heart, is prudently erecting fresh training colleges for teachers, and our national school system is likely to prove one of the deepest and strongest entrenchments of our citadel when the real battle comes." So then it is admitted that clergymen have a sectarian interest to serve in their educational enterprises; that one of their chief weapons is the maintenance of the old system of clerical schools; and it follows that to whatever extent the Board system takes the place of theirs, this highly prized weapon is proportionately weakened. We appreciate the candour with which such acknowledgments are made; but it is difficult to understand how, when these objects are expressly avowed, clergymen can with any decency complain of the suspicion attaching to their educational zeal in the eyes of those who desire to cultivate, not the interests of a church, but the intelligence of a people.

In the campaign against Ritualism Dr. Thorold, like General Trochu, has a plan; but less prudently than that mysterious general he makes no secret of it. "My individual method," he says, "of personally and officially dealing with those of the clergy who feel conscientiously unable either to obey the courts of the realm or to accept the private monition of the bishop, is that of isolation." This suggests to us the idea of naughty children who are put into a corner until they come to a better mind. But that is not quite the bishop's "method." His notion is to let the naughty children have full swing, and play whatever fantastic tricks they please before high heaven and episcopal authority, while he severely takes no notice of them. "I am compelled to decline either to confirm, or preach, or perform any official act in churches adopting an illegal ritual." Surely this is on a small scale an imitation of the Papal Interdict, by which recalcitrant realms used to be deprived of the means of grace, and exposed to perdition for the good of their souls. It was nothing to the Pope that the poor private Christians who were the chief sufferers had neither vote nor voice in the offence against him. And so the Bishop of Rochester entirely ignores the innocent laymen, who are never consulted on the high questions of cope and chasuble, candles and incense. The face of their chief pastor is to be hidden from them. They are to be deprived of the episcopal blessing, not for any fault of theirs, but because their clergy have placed themselves, as the bishop says, "outside the law." We always thought that the law had its own remedies against those who presumptuously place themselves outside it. But this, it would appear, according to the confession of one of the Church's chief officers, is not the case with the Church as by law established. When this comes to be generally recognised, the nation will soon find a remedy for ecclesiastical illegality

very different from the method of vicarious punishment proposed by the Right Reverend Dr. Thorold.

#### UNION AMONGST AGRICULTURISTS.

At a recent meeting of the London Farmers' Club, an ably written and interesting paper on "The Need of Greater Unity of Action in the Agricultural Interest" was read by Mr. J. G. Edwards, of Broughton, Stockbridge. The subject is one peculiarly appropriate to the present serious condition of agricultural affairs, and it consequently excited a strong interest amongst the members of the representative association before which it was discussed. The political position which the farmers of this country occupy is nothing short of ludicrous, considering the power which they might wield in the State if they were united and active at the elections, over which they could exercise more than their fair share of influence. Probably before long they will lose the preponderance of voting power which they hold, but do not use, in the counties, and they will then look back with regret to their wasted opportunities. When the farm labourers have the franchise, which will certainly be extended to them before many years are past, they will probably vote with their employers for the greatest and most desirable of the reforms which our land system so urgently needs; but on some questions they may, and probably will, differ from the farmers, and the latter will thus lose chances which at present they neglect to avail themselves of. This may be a subject for congratulation or regret by the public, at large, according to circumstances, as there are some objects desired by the farmers generally which the town populations are by no means anxious to see attained. Generally, however, the political efforts of the comparatively few farmers who take any active part in politics are in the right direction, and many important projects hang fire simply through the crass indifference of the bulk of the class. The reforms of the Land and Game Laws, and the abolition of the Law of Distress are rendered temporarily hopeless by the determined opposition of the very men sent to Parliament by the English farmers. Scotch county representatives are, nominally at least, more advanced, though their conduct is calculated to excite suspicion as to their earnestness, and even as to their honesty. Their ostensible efforts to abolish Hypothec, for instance, are so ill-managed as to render it doubtful if they really desire to rid their constituents of that grievance, although they are almost to a man pledged to vote for its abolition. Similarly, the wretched compromises which they propose in lieu of an effectual reform or complete repeal of the Game Laws, show that they are no by means willing executors of the demands of the Scotch tenants. But in both these cases English county members are the chief obstructives, and if it were not for their opposition, Scotch members would have no excuse for not pushing forward in earnest the measures which they bring in session after session, and cheerfully allow to be shelved after a shallow pretence of advocating them. It is time, then, that English tenants should set to work in earnest to secure that unity of action which has hitherto been so sadly deficient amongst them.

Mr. Edwards, in his paper, showed clearly enough that he thought the farmers had been constantly hoodwinked and betrayed by the country party, their leaders, and professed friends. He showed that none of the farmers' demands had been granted, except in a grudging and incomplete manner. They asked for tenant right, and got a Permissive Agricultural Holdings Act, which is, as their most enlightened leaders always said it would be, all but a dead-letter Act. They demanded self-government in county administration, and a bill keeping the preponderance of power in the hands of the magistrates was the result. Once more, they asked for a measure which would effectually stamp out and keep out of the country the diseases which decimate and render profitless their live stock, and their professed

friends showed that they cared more for party success than for a faithful fulfilment of their pledges. With such instances before them, Mr. Edwards argued that the farmers should no longer delay taking their grievances into their own hands, and sending more men of their own class to Parliament to represent them and make their wishes heard and felt. These views were generally endorsed by the many prominent members of the tenant-farmer class who were present, and Mr. Edwards was warmly and repeatedly thanked for his paper. Unfortunately, the members of the Farmers' Club are far in advance of the rank-and-file of the farmers throughout the country. Yet they have a sufficient following to render themselves a power in the country if they would but organise a determined working agency. Hitherto they have done little but talk. In their chambers they meet, make long speeches, and pass resolutions, and then, as Mr. Edwards said, go home—to meet again—and nothing more. If they are to do any good they must make their power felt at the polling-booths, instead of stultifying their brave resolutions by going like sheep to the poll at the bidding of their landlords. The way in which men utterly unfit to represent the tenant-farmers are allowed to walk over the course in nearly every county election is a satire upon the fitness of farmers to exercise the franchise at all. Nothing is more rare than for a tenant-farmer to question publicly the candidate who comes forward ostensibly to represent a constituency of which farmers compose the majority. If individual tenants are afraid to put themselves prominently forward at elections, there is the more need for them to have an association whose officers would not be afraid to act for them. They have the ballot, and could vote in accordance with their opinions if they have not the courage to declare them openly.

To hear farmers talk of the unremunerativeness of farming, one might think that they would have no such fear of being turned out of their farms as they might not unnaturally have had when farming was prosperous, and their rents were below market value. Unfortunately, however, needy tenants are not less but more dependent upon the indulgence of their landlords in a time of agricultural depression. A large number of them are behind with their rents, and such men are hardly in a position to "fly in the faces" of their principal creditors. Yet the number of farms going begging points to a time when the tenant-capitalist will be in the position of a man giving rather than receiving a favour when he takes land off an owner's hands. Even now there are in every constituency hundreds of tenant-farmers whose circumstances are such as to render them independent of their landlords' goodwill, if they would but risk a loss which they could well bear, and probably would not have to undergo. Landlords would soon learn to respect the manliness of independent tenants who showed that they meant at any cost to be men politically. Of course, there are many such now; but they are thinly scattered over many of the English counties, only showing themselves in respectable numbers where leases prevail. No great emancipation was ever yet effected without its heroes and martyrs, and English farmers, as one of the speakers at their Central Club told them, must show more of the unity, the self-sacrifice, and the courage of the yeomen of Hampden's time if they are to cease to be the political nonentities which they are to-day.

#### THE FISHERIES DIFFICULTIES IN AMERICA.

Almost at the same hour with the publication in the *London Gazette* of the two despatches from the Marquis of Salisbury to Secretary Ewarts at Washington, respecting the award in the Halifax Fisheries dispute, the submarine cable flashed beneath the ocean the tidings that the United States Cabinet had resolved to pay the eleven hundred thousand pounds on Saturday next, and had bought bills for the amount. We ventured to say a fortnight ago that the real sentiment of American statesmen and of the American people was not to be measured by the boisterous and inflammatory writing of most of

the Transatlantic journals. It was not to be supposed that President Hayes and his Cabinet would deliberately repudiate an agreement to which they had been parties, simply because the decision of the arbitrators went against them. Of course, Mr. Evarts is too dignified and courteous to use language such as many writers in the American Press, of all parties, saw fit to indulge in, and no exception could be taken to the terms of his communications with Lord Salisbury, even while it is felt that no case is being made out by the polished periods which Mr. Evarts so well knows how to frame. The English Foreign Secretary, in his two replies, both dated November 7, and published in the *London Gazette* on Saturday, declines to follow the side issues raised, and adheres to the main questions involved throughout the arbitration, and which must be held to be settled by it. His lordship states the real points with clearness and emphasis, and closes his second despatch as follows:—

A valuable property has actually passed into the enjoyment of others, and cannot be recalled. The price to be paid for it was to be determined later by a tribunal agreed upon between the parties. Is it conceivable that they should have deliberately constituted a tribunal for this purpose, in which a decision could be wholly prevented by the dissent of a member nominated by the party to whom the property had passed? Reciprocating cordially the courteous and friendly sentiments by which Mr. Evarts's language is inspired, Her Majesty's Government feel confident that the United States Government will not, upon reflection, see in the considerations which have been advanced any sufficient reason for treating as a nullity the decision to which he majority of the commission have arrived.

We may congratulate our friends and kindred across the Atlantic as much as we ourselves, that common-sense and justice have prevailed, and that the United States will no more attempt to evade payment of a solemn award than England did in the case of the Alabama claims when settled by arbitration.

It was unfortunate, and might even be termed reprehensible, that an attempt was made to mix up the Halifax award with a recent dispute about local fisheries in Newfoundland, and that it was even declared by not a few hot-headed political zealots on the other side that the five and a-half millions of dollars should not be paid pending satisfaction in the latter case, and a full concession of the rights demanded by American fishermen to ply their calling at what times they chose. A local enactment in Newfoundland has made Sunday fishing illegal within the waters of that province; but certain American boatmen persisted, and a squabble and a scuffle ensued. Statements and counter-statements have been made, and it is not yet clearly appear where the fault lies, or whether it should be distributed in proportions to be determined after careful inquiry. So far as at present known, there is material divergence between the evidence collected by the United States Government and that collected by the colonial authorities and sent home to England. On this discrepancy, Lord Salisbury properly and forcibly comments in his first despatch of Nov. 7, and he also points out that, notwithstanding the language used by Mr. Evarts, he would assuredly not adhere to the broad doctrine which some portions of his language appear to convey, that no British authority has a right to pass any kind of law binding Americans who are fishing in British waters. If that contention be just, the same disability applies *a fortiori* to any other Power, and the waters must then be delivered over to anarchy. It will readily be acknowledged by all reflecting persons, both on the broad ground of justice and on that of international law, that the province of Newfoundland has no right to pass laws that modify or cancel obligations between the Home Government and the United States. It will also be conceded that no alleged infractions of the local law on the part of fishermen of the latter country justified the Newfoundland fishermen in assaulting their rivals; although some extenuation may be found in the fact as stated that the violence was resorted to only after the Americans had threatened to shoot their rivals for interfering. But all these points have to be investigated, and our sensitive friends in America may rest assured that justice will be done.

#### OUTSIDERS.

THE population may be distinguished in relation to Christian institutions into three classes: the first, steady church-goers; the second, occasional church visitors; the third, the real outsiders, reached at present by no Christian agency. These last are not all of one rank, they extend through society, from the lowest to the highest. In the neighbourhood in which I live I once found a young servant-girl who had never been distinctly informed that there was a God, and who was wondering with singular originality of mind at the unknown cause of what she saw around her. This was an extreme

case; but there is a not inconsiderable number of people amongst us who, in virtue of an education among folks all of whom are grossly vicious and ignorant, are able to reach adult age with almost no knowledge of the Divine revelation, or at least with only knowledge enough to hate the thought of it. Neglected in early life, brought up by proficients in wickedness, accustomed to hear religion spoken of with contempt, how should they know anything of it? And if to this has been added a mode of obtaining a living which excludes them from all facilities for church-going, or habits of personal uncleanliness which render it impossible to offer themselves as associates with the washed and decorated upper classes, no wonder that the result has been unqualified heathenism.

How is this alienated and often sunken sixth part of the population to be reached by that Christian Revelation which came to save "the lost"? The practical answer will be found only by first accepting the fact that no existing form of church-attraction will draw them in the first instance to the churches. Lectures, tract distributions, and the more intellectual forms of publishing Christianity, altogether fail to make an impression upon them. There is a broad circle of Pagan stolidity, ignorance, and hostility outside Christianity, which is untouched by any of the ordinary methods of philanthropy and zeal. This circle embraces every rank of intelligence, from clever and virulent scepticism down to mere stupid and drunken indifference. How can it be penetrated? I shall be glad to offer in your pages the replies recently given in a small company of successful workers in this difficult department of labour.

1. First it is necessary for each Christian society which desires to send light into this thick darkness to become itself a luminous body. An ordinary church of the existing "denominations" does not possess the photosphere which can emit the space-penetrating vibrations in sufficient force. A message coming to the hardened pagans in question from a congregation of religious "swells" and dressy worshippers is simply powerless. If an agent is employed, he is told that he is paid for his labour, and that ends the matter, unless it is added that he can go back and reform his constituents. A printed description of goodness, in the form of a "religious tract," is of still less avail in such quarters. Experience shows that the preliminary condition for enabling a modern church to convert its near outsiders is to reform itself. Sometimes a process is required analogous to that of drone-killing in a hive of honey-bees. At a certain season all the needless drones are put to death. The parallel is not, indeed, a literal massacre of formal church officials, or ornamental church members, but a gradual elimination of them. A small body of souls uncomfortably in earnest in the centre will soon dispose less worthy members of a church to transfer their services to a more decorative and congenial society. To thin down a church in numbers is not seldom the first condition for exchanging adipose tissue for bone and muscle. Ancient respectable do-nothings; "dear hearers" excelling in criticism and in little else; formal functionaries, to whom public worship is a sacred amusement, will thus by degrees be supplanted by persons wishing to do a work that will shake and save the neighbours. How much courage and tact are needed in such preliminary enterprises it is needless to describe. But until the nucleus of the society is composed of real workers it is hopeless to reach real outsiders.

2. The next process is to gain an understanding of the physical, intellectual, and spiritual condition of these outsiders. One-half of the world does not know how the other half lives. This is as true of the Church as of the world. Until the research has been attempted, no Christian congregation knows what its neighbours think of its ways of going on, or of their own. Nor does such a congregation know, without study, the effect of past endeavours in the evangelistic line of labour. Neighbourhoods widely differ. Some churches are surrounded by multitudes of skilled artisans whose reading would a little astonish some of the regular worshippers, and who are accustomed to a style of criticism on English Christianity which would fully account, if known, for their persistent alienation from it. Some neighbourhoods have only a class of poor who have been demoralised and hardened by long years of Evangelical or Anglican bribery, or indiscriminate "charity." Others are tenanted by thousands of clerks and place-men, whose chief idea of Sunday is as a day of recreation, and who have as little sympathy with clerical piety as with Japanese Buddhism. It requires a wide and sympathetic intelligence to form a true notion of our own neighbours. And it might throw wholly a new light in this direction on numbers of devout official minds if they could

be persuaded just for a week or two to glance at the lower class of selling newspapers. It would be like looking in at the windows of quite a new world. The application of ordinary "tracts" to such a disordered state of thinking would seem more than ever a hopeless remedy.

3. A further result of experience is that, although there are exceptional instances of the high efficacy of the action of persons of culture on the lowest classes (just because some pious persons of education are hearty human beings), the rule is that each rank is best influenced for good at first by people nearly of its own order. The effect of the past history of England has been to fix a "great gulf" between ladies and gentlemen and the bulk of the lower class non-church-goers—a gulf too great to be successfully crossed by Dives going as a missionary to Lazarus in the lower darkness. "Send Lazarus" to his own brethren is better advice in general. As for us "clerics" of all Churches, the growing belief is that our professional education is an elaborate arrangement for separating us from the mass of the English nation. There is no chance for us unless we have obtained a second education in life which brings us back to them again by making us less of clergymen and more of good laymen. The artificial modes of thinking on God and on life, the formal maintenance of impossible ideals, the habit of singing endless insincerities in church, the very fact of uttering sermons in a particular dress, the too frequent custom of wearing intellectual blinkers, so as not to see difficulties and objections which it might be awkward to encounter, the evil repute which comes too with some church relationships—all these things are against us, as Jacob said in respect of the loss of Joseph. No doubt a very real man can shine through even the clerical uniform, and make the most utter heathen forget it when he hears the words of truth and soberness. But the rule is that great superiority or unlikeness in culture disqualifies us for operating at the best advantage on the ranks beneath us. Young ladies dressed in the fashion make bad lecturers on economy to working women who know the reality of domestic privation on life's wheel of labour under the condition of so many shillings a week. And gentlemen in broadcloth discourse on "faith and repentance" to the outcasts less successfully than their own reclaimed congeners. Only, if possible, prevent these from putting on any official coat, any semi-clerical missionary badge of functionarism. It is the warm natural contact of man with man which does the needed work, just as Christ omitted the character of the modern "clergymen" from original Christianity. There are some churches in London which send forth from eighty to a hundred visitors to their surrounding neighbours (mostly plain people like themselves), and wherever this has been done nearly all the doors, even the darkest, are eventually opened to receive them. One of the prime conditions in the present day of reaching genuine outsiders, seems to be the complete stripping off of the last vestiges of ecclesiastical officialism in those who first approach them.

But this rule of using "decoy birds" of the same species must be carried higher still. Let the educated and qualified members of Christian congregations understand that their first duty is to care for educated people, and to make the acquaintance of the "upper class heathen" at least as sedulously as mechanics and costermongers are invited to care for the spiritual needs of their associates. It is by no means true that the first endeavour should always be to persuade such cultivated non-church-goers to go to church. There are neighbourhoods where compliance with such a request might be more fatal than anything else to their faith. Why deny that every Sunday there are hundreds of sermons preached in England fit to intensify unbelief rather than to remove it? A good example of disinterested labour, of strict business integrity, of simple and genial home living, and of real unconventional virtue, with the lending of the ablest books written to explain and confirm Scripture history, might open the way for sound religion into many a family now inaccessible to its influence, if the Christian folk would not hold themselves quite so sedulously aloof from "non-church-going people."

4. It remains to add that the grandest secret of success in this line of enterprise seems to be perseverance. The poorer folk, who have been bred up in fixed neglect of all that is high and pure, are not won over by an occasional or a formal door-visit even of the most genuine philanthropy. The change of an ignorant and vicious man's ideas is a slow process, and the change of his sympathies slower still. It often happens that the patient endeavours of three or four years' friendliness, the disinterested nursing of sick wife or children through many ailments,

have preceded the final success of some of our best London workers in the darker and denser districts of the East. But such patient kindness persuades at last. Practical self-denial, which cannot be explained away, tells more than bodies of polemic divinity on the unformed mind and conscience, and reveals the divine beauty of truth to souls which can recognise it only in the form of love. Amidst the many depressing considerations which weigh on our spirits at this time, surely the brightest outlook for England is towards those admirable persons of nearly all churches who are thus caring for the "ignorant and them that are out of the way."

EDWARD WHITE.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Nothing strikes us here as more impressively exhibiting the alarm of the "Church" people than the foolish things which their wisest men are doing. I referred in my last to the rabidness of that calm and catholic philosopher, Principal Tulloch, whom, since he became Moderator, it is impossible either to hold or bind. But I am still more astonished to see even a sober man losing his senses. I mean Professor Flint. Professor Flint was a Free Churchman to begin with, but at an early period he carried his evangelism and his undoubted ability and learning into the Establishment, and he has since distinguished himself chiefly by his conflicts with the scepticism. You know, of course, his work on *Theism*, and the general idea was that he was absorbed in questions of that kind. At the opening of the University of Edinburgh for the winter season however, Professor Flint startled the public by taking to the stump like his colleague at St. Andrew's. It is customary for the Professors to begin their classes with a lecture on a general subject, bearing on the work of their class, and Professor Flint took advantage of the occasion to discourse on the unreasonableness of Dissent, and the evils of disestablishment. Surely, was the common remark, the lash must be cutting very deep to have stirred even Dr. Flint, and especially to have worried so sober a man to something so very indiscreet as to turn the chair of a national university into a place for uttering what can be described as nothing less than insults against his Nonconforming fellow-countrymen.

Just fancy a man in these times talking down in this big style to such men as Rainy and Cairns and Sir Henry Moncrieff:—"The Church of Scotland needs that her clergymen should be . . . . largely endowed with unfeigned Christian love towards their Dissenting Christian brethren!" He thinks that the want of this condescending love in the past was the cause of the enmity of the old seceders to the Establishment. And if the parish minister would only be a little more civil to their unfortunate "brethren" outside all might yet be well. He, too, repeats the platitude of Dr. Tulloch, that now Dissenters have got nothing to complain of. Haven't they liberty to worship God according to their consciences? And what do they more lack? Can't they let us alone?

I wish that trenchant article of Mr. Harrison's in the *Contemporary* could be circulated widely as a tract through Scotland. It might help to open the eyes of men who seem at present most unaccountably blind. *Unaccountably* I say, for of all places in the world, Scotland is the one where such an assumption as Dr. Flint's—that we have nothing now to object to in the Establishment—is most ridiculous. Why, all the world here knows that the State Church is in possession of a heritage which does not equitably belong to it; and even although that were not the case here is a fact that no one can get over—that the whole nation is paying for the support of the religious ordinances of a minority of the people. I say nothing of the abstract voluntary principle. We don't need to go so far down to make manifest the monstrous injustice of the existing Establishment. And yet Professor Flint, clever man as he is, not only cannot see it for himself but is ingenuously astonished at anybody differing from him. He says there is nothing now to level down, for we are all on the same plane. And this is said by one who holds the office from which Dr. Chalmers was extruded simply because he was a Free Churchman! The offensive and significant thing, however, is that such a man cannot hold his tongue in his alarm, but must be guilty of the indelicacy of turning his chair to a grossly political and sectarian purpose.

Lord Rosebery has been chosen Lord Rector of Aberdeen, and Mr. Cross, we may hope, has appeared before a Scottish constituency for the last

time. People at a distance were surprised at Mr. Cross allowing himself to be put in nomination. But those who were close at hand knew that his chances were considerable. In the first place, Lord Rosebery was not a good man to run on the Liberal side in the North. His notorious "enmity," shall I call it? to the Christian Sabbath, and his reputation as a heresier, gave too good a handle to his opponents, and they worked it with a will. Then the contest had started as a non-political one, with an eye to the election of a local magnate, the Earl of Aberdeen; and when he retired the votes of many of his supporters were transferred to Mr. Cross on non-political grounds. Besides, it is rather a curious fact that, since the days of Robert Hall downward, a good many Englishmen come to Aberdeen University to study, and they, it seems, are still to a very considerable extent under the fascinations of Lord Beaconsfield. They cast in their influence against Lord Rosebery, and actually endangered his election. In spite of all, however, the Home Secretary is still left out in the cold—which I, for one, am unfeignedly glad of, for if he had been chosen, there is not a doubt that the Tories would have turned the event to account in connection with their reckless proceedings in the Afghan war!

A black shadow still hangs over all the land in connection with the City of Glasgow Bank. You would say that the Church had not much to do with that event. But it has been mixed up with it in a way which has not been in all respects agreeable. It so happens that the principal director was a Free Churchman—not one who took any prominent part in its public proceedings, but one who in his own neighbourhood was very busy and active in its support. This circumstance has given occasion to charitable people to speak reproachfully of the body to which he belonged. It is not worth while to take notice of the lack of logic which appears in their reasoning. But I refer to it here because there is another fact about Free Churchmen in this connection which these same charitable people have not taken the trouble to notice, viz., that men belonging to that communion are among the most princely givers to the relief fund. In Glasgow, out of a very small number of persons who have contributed 3,000*l.* each, *three* are elders of the Free Church; and in Edinburgh, of the *three* contributors of 1,000*l.* each, one is Lord Rosebery, and *two* are Free Church office-bearers. The "Dissenters" have all enough to do to maintain their own ordinances, but they are never found to be behind in any benevolent enterprise.

OFFICIAL ATTENDANCE AT CHURCH.—Mr. W. H. Barker, Mayor of Pontefract, has given practical expression to his views on religious equality by asking his own minister, the Rev. J. Moffett (Congregationalist) to act as chaplain at the mayor's banquet; and by discontinuing the custom of attending, in his official robes, accompanied by the members of the corporation and preceded by the mace, the Established Church the Sunday after election.—*Pontefract Telegraph*.

RITUALISM AT MANCHESTER.—The *Manchester Guardian* says that a further development of Ritualist practices at St. Paul's Church, Pendleton, has caused additional correspondence between Mr. H. Mead, the parishioners' warden, and the Bishop of Manchester. On Sept. 1 the vicar, the Rev. F. H. A. Wright, placed two lighted candles on the communion-table, and this fact was communicated to the bishop, who said that "lighted candles as a ceremonial act at the celebration of the Holy Communion had been declared to be illegal by the law, which he was bound to accept and to administer." The bishop's decision having been conveyed to Mr. Wright, he ceased to have the candles lighted, but still left them on the communion-table, and immediately established a service in the church on Friday evenings at which the lighted candles were placed on the communion-table. At the harvest festival on Sept. 12 a floral cross was placed on the table as one of the decorations of the church, but, after being stripped of its flowers, the cross, which is of wood covered with tinfoil paper and 2ft. in length, was allowed to remain, and great offence was given by the vicar and choir bowing before it. Last Wednesday Mr. Mead removed the cross, and wrote to the bishop on the subject. His lordship replied that the judgments upon the matter were rather "technically subtle," but he confessed that "apart from any superstitious use of it, he could not see any objection to a material cross as a sensible emblem of the great central truth of Christianity." On the receipt of this letter Mr. Mead replaced the cross on the communion-table, with the following texts of Scripture written thereon:—"The workman made it; therefore it is not God." "Thou shalt not make to thyself any graven image." "Thou shalt not bow down to them nor serve them." "Little children keep yourselves from idols." Mr. Mead then wrote to the bishop informing his lordship that bowing down to and worshipping the cross was commonly practised at St. Paul's, and he (Mr. Mead) had informed Mr. Wright that "in consequence of these idolatrous practices he could not with a good conscience attend the services."

Literature.

ROBERT DICK OF THURSO.\*

In some respects it may be to the disadvantage of Mr. Smiles's present book that it did not precede, as he tells us he had once hoped it would, the "Life of Thomas Edward." He has been engaged upon it for several years, but was compelled to put it aside for lack of materials, which only lately were forthcoming. It is the story of a man quite as interesting as Thomas Edward, quite as self-helpful, and perhaps more gifted as regards thought; certainly of a more poetical, meditative, and humorous turn. Dick is from first to last an *original*, not a mere working geologist or botanist, but a man with a character distinctively his own alike in all his relationships; and he never speaks, never writes the simplest letter, but he casts modest, unpretentious light upon the very deepest problems. Had he had the chance of a college career and proper scientific training he would certainly have been a very great man. On some of the greatest principles involved in geology he is intensely suggestive; on some of the then debated questions of natural science he saw farther than many distinguished savans, who had to come round to his views. But Edward's life was full of a kind of unique incident, which imparted to it the elements of more general interest. There was something of strong self-asserting unity in it from first to last—the more so, perhaps, as there was less of the inward mental life to record. Edward seldom touches some of the high points, near to which it may be said that Dick habitually dwelt. What Dick did in geology and botany was the cause of wonder and admiration to men like Hugh Miller and Sir Roderick Murchison, who honestly and generously acknowledged what they had derived from him; but he himself was so shrinking and modest that one cannot but regret that he did so much to hide his light under a bushel, and that, mainly from this cause, the story of his sufferings so patiently and bravely borne near the close is so intensely pathetic, as told by Mr. Smiles. It was a life which for true independence and nobility of character, as well as for work done, was right well worth full record, and in doing this Mr. Smiles has produced a most fitting companion to the "Scottish Naturalist."

Robert Dick was born at Tullibody, at the foot of the Scottish Ochils in 1811. His father was an officer of Excise, attentive and diligent. He early foresaw some promise of intellect in Robert, who already showed great love for nature, and the idea had occurred to him of educating the boy for a profession. But, unfortunately, his wife died, and he by-and-by took another. The proverbial fate of step-children became the fate of his when a second family appeared upon the scene. Robert and his brother and sisters were regarded as intruders, and their step-mother's object was to get rid of them. This she did while they were mere children, but not before she had given them a taste of life's bitterness. Robert suffered less than the others because of his equal temper and good-nature. But he says of that period in writing to a friend in later years: "All my naturally buoyant youthful spirits were broken. To this day I feel their effects. I cannot shake them off. It is this that still makes me shrink from the world." Fortunately he had picked up a fair rudimentary education at the parish school. When thirteen he was apprenticed to Mr. Allman, a baker in Tullibody, where he slept above the bakehouse. He was glad to get away from his father's house. He had hard work, but he was cheerful, and soon became a great favourite with his master's children. He already spent his spare hours in rambling on the hills and in the woods; clearly remembering in after years, though he had been away from the place for a quarter of a century, the localities where certain plants were to be found. When his apprenticeship was out, he worked as a journeyman first at Leith, then in Glasgow, afterwards at Greenock. His father, who had now been promoted in the service, and was stationed at Thurso, advised him to come there and start business, as there was an opening for a baker. He went. He was an excellent hand at his trade, his speciality being biscuits; he soon obtained a small business, and his wants were few. Nature soon asserted her claims on him, and he found in her all that was needed to supply the cravings of his heart. His walks on the coast—that bare, bald coast, with its succession of headlands—had a powerful attraction

\* Robert Dick, Baker, of Thurso, Geologist and Botanist. By SAMUEL SMILES, LL.D., Author of "Lives of the Engineers," "Self-Help," &c. With a portrait etched by RAJON, and numerous illustrations. (John Murray.)

for him, and led him to conchology; he gathered specimens by the score, and arranged them in a cabinet. Then he resumed botanical studies with much ardour—though Caithness-shire, from its bleakness, might be presumed to be a very unpromising field—and his enthusiasm did not go unrewarded. Then he essayed geology. He found portions of fossil fishes on the rocks at the seaside, and he was led to mark out distinctly and to make a systematic work of observation in his various fields of study. The people wondered at him—could not make him out—thought he must be touched in the head; and the boys would follow him to see what he did. However, he soon conciliated the boys, by telling them that if any one brought him a peculiar beetle, butterfly, or moth unhurt, he should have so much for his pains. "Sometimes they brought him in a good specimen, and he gave them sixpence for it, which was a fortune to them." He so arranged his work that between his batches he had a good deal of time, all of which was spent in this way; and he was very exact and firm with regard to his work-hours, not permitting himself, even after he was visited by distinguished people, to be disturbed in the midst of his work. Once the Duke of Argyll called, and he could not see him, for his batch might have been spoiled—and "wha would have paid him for that?" as his wise and faithful housekeeper said. His spare money was devoted to the purchase of books, which were conveyed to him, carefully packed up, inside his sacks of flour; and he was even able to treat himself to a fine microscope, which he found absolutely necessary to him in his botanical work. Mr. Smiles thus indicates the secret of Dick's success:—

He gathered insects while he collected plants. They both lay in the same beat. After his bread was baked in the morning and ready for sale, he left the shop to the care of his housekeeper, and went out upon a search. Or he would take a journey to the moors or mountains, and return home at night to prepare for the next day's baking. He began to make his entomological collection when he was about twenty-five years old. He worked so hard at the subject, and made so many excursions through the country, that in about nine months he had collected specimens of nearly all the insect tribes that Caithness contained. He spent nearly every moment that he could spare until he thought he had exhausted the field. He worked out the subject from his own personal observation. He was one of those men who would not take anything for granted. Books were an essential end, but his knowledge was founded not on books, but on Nature. He must inquire, search, and observe for himself. He was not satisfied with the common opinion as to the species or genus to which any individual of the insect world belonged. If he had any doubts about an insect, from a gnat to a dragon-fly, he would search out the grub, watch the process of its development from the larva and chrysalis state, until it emerged before him in unquestionable identity. It will thus be observed that he was from the first imbued with the true scientific animus, and in the same spirit he continued to find out and discover the true workings of Nature.

Though Dick was in reality very far from unsocial and anything but morbid, it needed a good deal to conquer his outward reserve, so that he had but few trusted friends or intimates; but the few he gained in the course of his life, he thoroughly kept. Mr. Smiles says he was more joyful on the moors than amid the noise of streets. There he was alone with himself. Not a sound was to be heard as he trudged along, save the beating of his own heart—not a voice save that of heaven. He explored the mountains for the ferns that grew on their summits, he was abroad in storm and shower—sometimes soaked, through long journeys of many miles; sometimes watched and stalked as a poacher by gamekeepers, to their great chagrin at the end. His first discovery which brought him into correspondence with scientific men was that of the holy grass, the existence of which, even in Britain, had been doubted. After a good deal of correspondence, a specimen was sent to the Botanical Gardens, Edinburgh, with a short description, for which Dick was thanked by the Royal Botanical Society of Edinburgh. For the full record of Dick's remarkable labours and discoveries in the allied fields of geology, botany, entomology, and conchology, the reader must go to Mr. Smiles's book. Our space fails us to record them even in the dryest outline; but we trust we have suggested the spirit in which the man carried on his self-chosen work. There they will find how Dick's patient and laborious researches modified the views of Hugh Miller and Sir Roderick Murchison on important points; while he—he alone, in face of famed geographers and Geological Survey, reconstructed the map of Caithness-shire—not in flour on his baking-board alone, though that for its delicacy surprised all who saw his dexterity in raising it,—and how his discovery of the gigantic *Holoptichius* in the lower Old Red really marked an era in geological science in this country. "His indefatigable industry in the cause of science," says Mr. Smiles, "enabled him to accomplish much

more than thousands of men furnished with the best available education, and with ample means and time at their command, have been able to achieve." The readers also must learn from the book the touching circumstances under which, like Thomas Edward, Dick had to part with his fine collection of fossils, to cover a ruinous loss through the faults of others; here as always, showing the most independent, upright, and honourable spirit. They will rejoice, as we did, in the outline of the life of Mr. C. W. Peach—the Coast-guard geologist—and the account of that staunch and beautiful friendship which sprung up between him and Dick—one of the most attractive and touching relationships perhaps in the records of science—the more so as both were poor, and had often to cheer and to aid each other. Indeed, some of Dick's choicest letters—letters alike brimming with thought and with humour, finely tempered by that robust earnestness which all truest humour bears—were written simply to lighten his friend's load of suffering and grief; and that really spirited and clever geologist's song—"Hammers an' chisels an' a"—was composed without a thought of any object beyond this, though it is now pre-eminently the geologist's song. "The rhyme was merely meant to make you laugh," he says, "and that purpose served to burn it. Time was when I used to scribble songs by the dozen, though, I daresay, no one would give a bawbee [halfpenny] for a bagful of them. I never was free enough of care to cultivate the gift. Sentimental folk want fine feeling and fine language, and I canna be fashed [cannot be troubled]. And you laughed, did ye? So much laughter, so much life enjoyed. You are very *dowie* [depressed], you say. Well, Charles, if you gain by that, you lose by nothing."

Dick's letters are really fine, and show such a capacity for style—sense of the music of language and its fitness—that without affectation he passes easily from one theme or one mood to another. This makes us regret that nothing could so far make him overcome his modesty as to attempt anything in the way of continuous record of his work. We must give two specimens, well contrasted. And the first shall be his impressions on reading Mr. Darwin's *Journal*:—

Though the book was never in my hands before, yet I found that I was already familiar with most of the facts it contains. . . . He traverses the widespread pampas of Buenos Ayres and Patagonia, rides over their accumulated sand and pebbles, and their sepulchres of dead bones, and he is overwhelmed and bewildered at their magnitude. But why should he be so astonished? The sands are many, it is true, and the boulders and stones innumerable; but the sea, the million-handed ocean, that rounded them in his palm, is vastly more extensive. The sea is a workman that never wearies, never rests, never slumbers! Thanks to you and Mr. Darwin, the perusal of the book has confirmed me in all that I told you long ago. Humboldt half guesses that the living and the fossil animals belong to the still existing creation, but it seems to be convenient to withhold the avowal. . . . Don't think that I don't value Mr. Darwin. I have read his observations most carefully, but with my own spectacles. Geologists have led me such a dance during the last twenty-five years that I prefer that way of reading books.

This very earth on which we move may have been created very long ago, but certainly most of the regions visited by Mr. Darwin exhibited very few signs of hoar antiquity; and despite previous teachings and their influence, the very recent nature of many of the deposits forced itself on his attention. . . . I remember that when friend Hugh set down in print that all that lived previous to the chalk died out with the chalk, and not one existence was spared; yet, when after a time, a species of shell was found in tertiary and chalk strata, the geologists very dexterously clapped these tertiary strata alongside and with the chalk just to make these things tally! How will they manage now?

And this other to his sister a little later:—

I have been poring every spare minute over dried mosses. I have been so engaged during the last month. Not long since I had the eager curiosity to walk out one night, when I picked up a very nice moss by the light of the moon! You may ask how could I do that? Thanks be praised, I've got my eyesight, my feelings, and I can grape [grop] too. It was a very frosty night, and hailstones lay thick upon the bog; but I knew the exact spot where the mosses grew. I had taken a look at them some six weeks before, and found them in prime condition. The world was asleep. Mosses not Moses. I often consult Moses' writings. How fine that is about the scapegoat sent into the wilderness, with the cord about his horns, bearing a burden that he did not feel. Splendid Bible that!

If any friend asks you about your brother Robert, you may say that he inherits the blessing of Jacob's son. If they inquire which son, you may say the one who was likened to an ass "stooping down between two burdens"—with this difference, that instead of two, your brother has a score or two of burdens. He knows by sad experience that "rest is good." But he is at times so wearied and sore that he cannot find rest. And further, the person who said that "the harder the work the sweeter the rest," never toiled hard in his life. But there is nothing for the machine that has been long in use but to keep it going, otherwise it would fall to pieces. So I always keep in motion, though the battle is not half won yet.

The numerous illustrations, from sketches made by Mr. Smiles on the spot, have been

most artistically transferred to wood, and engraved in a masterly style, doing much to impart to the volume the character of a work of art; for whoever carefully examines these woodcuts will have a very good idea of the scenery, both coast and inland, of Caithness-shire, though he may never have crossed the Tweed. The portrait of Dick is etched with all M. Rajon's peculiar power, giving at once the idea of great observation, fine thought, emotion, self-restraint, and pawky humour, as seen in the twinkle of the eyes, that so distinguished the original of it. And little less can be said of the admirable portrait of Mr. Peach, whose life so nicely matches that of Dick. No more readable and attractive book of the kind have we ever had in hand: let our readers be sharers in our pleasure by procuring it.

#### ST. MATTHEW'S GOSPEL.\*

The plan of this work, apart from its "notes and comments," is good, and capable of being made a valuable auxiliary to the understanding of the Gospels. "The authorised version of the Gospel by St. Matthew is given on the first column of every opening, the second, third, and fourth columns being devoted to the parallel passages found in the narratives of Mark, Luke, and John, provided these Gospels have parallel passages; and no passage, event, or discourse is given from the other Evangelists but what is illustrative of Matthew's narrative." "Should this work meet with the requisite encouragement, and the author's life be spared, the Gospels drawn up by the Evangelists Mark, Luke, and John will be published in a similar form."

Such is the plan. And if the author had left the Gospels to speak for themselves, we should have welcomed his work as one which might be put with advantage in the hands of both teachers and learners. But "it is a melancholy fact," he believes, "that though this is the eighteen hundred and seventy-ninth year of the Christian era, we have not yet attained to a true knowledge of the doctrines which God has revealed to us through His messenger, Jesus Christ. From not knowing exactly what the Scriptures of the New Testament really teach, many of the doctrines taught as Christianity are not founded on Christ's teaching at all, but some are based on the old abolished revelation made known to the Jews; others are Christianised adaptations from the ancient Greek mythology; while others are based on misconceptions as to what Christ taught." Thus believing, the compiler of this book sets himself to work resolutely, by "notes and comments," to expose, not the mere misunderstandings, but the dishonest misrepresentations of translators and interpreters. It almost seems as if he regarded all who have come before him, that is in the Evangelical line, as "thieves and robbers," and that he is the true Messiah of exposition.

As to the Gospels themselves, it is something to find that if rationalistic critics "could prove all that, on very slender grounds, they assume, it would not render those Gospels less valuable to us, or less worthy of being deeply studied and critically compared together, because it would still leave them as the oldest records we possess of the teachings and doings of the Founder of our faith." But though Matthew and the rest are the "oldest records" of the life of Christ, they are "purely human productions, with no more inspiration than the writings of ordinary historians." Not only so; they are not always trustworthy as honest histories! The genealogical table in the first chapter of Matthew "proves that Matthew's list is cooked in order to make it correspond with his fanciful idea of fourteen generations between certain persons or events." "This chapter is not even a faithful transcript of the Jewish registers. It must be remembered that any truthful historian could have made a faithful transcript of the Jewish registers, without any aid from the Holy Spirit. Yet Matthew has not even done this. If such be the case with the opening chapter of his Gospel, can we reasonably expect that the others will be better in either of these respects?"

If this be so, what is the use, we ask in the name of common sense, of being at so much pains to exhibit what Matthew records, and to expose those who have hitherto mistranslated him to "bolster up" their own systems? Our author must be a very idle man if he could not find some more profitable work to do. Before he publishes more of his series we would recommend him to go to school to study his Greek Lexicon and Concordance more thoroughly, and

\* *St. Matthew's Gospel, with the Parallel Passages in the other Evangelists: Showing their Agreements and Differences. With Notes and Comments.* (London and Edinburgh: William P. Nimmo.)

above all to acquire some degree of humility and charity. If he takes this advice, he will not again say of a translation, adopted or sanctioned by the ablest scholars and the wisest men:—"This was and is a base imposture, which every man of principle must condemn."

#### HAWKINS ON MODERN DOCTRINE.\*

The author of this book reminds his readers of an ancient custom of some interest. It is recorded that any aspiring individual who sought the honour of being a member of the Amphictyonic Council, either to gratify his own vanity or to advocate some wild scheme of social or political regeneration, or to get some undoubted grievance redressed, had always, in the first place, to appear with his neck in the noose of a rope. The end of this rope was usually held by an uncompromising-looking man of physical strength. If what the candidate had to say was rational, well and good. If, however, he had only some strange and impossible theory to put forth, a signal was given, and he was immediately strangled. Such a process, Mr. Hawkins thinks, might be a wholesome check upon many aspirants to Parliamentary and other offices, lecturers at scientific associations, and writers of books. He hopes, however, that he may himself pass safely through the ancient Greek ordeal. Of this, however, we have grave doubts. If "rationality" be the test, and if we are to give the signal of life or death, woe be to him. "We speak 'in a figure.'" His neck is safe enough, and would be whatever signs of "irrationality" we might detect in his speech. But for his book! Its end would not be far off.

We shall not trouble our readers—the trouble would be far greater than the benefit, whether they be sceptics or believers—with any attempt to explain Mr. Hawkins's "phases." To speak the truth, we do not feel ourselves competent to make the attempt, for we do not understand them. Our readers, however, may form a judgment on his competence to expound any "doctrine in relation to the intellectual and active powers of nature and man," if we quote some of his dicta on Christianity, Christ, and some of the Apostles. "The great religion of Christianity," we are gravely informed, "although originating in the spring-tide of civilisation, and when Rome was in the splendour of the Augustan age of literature; when Greece still possessed schools of acknowledged excellence; and social, political, and commercial intercourse were (*sic*) continuous between those countries and Palestine—is strongly involved in impenetrable mystery. It is conjectured that it really originated in Alexandria." "The secret promoters were, presumably, certain zealot Chaldaean Jews, who belonged to the celebrated cosmopolitan school of Alexandria. They were more instructive with their national subtlety, strongly imbued with the doctrines of Indian, Persian, and Greek philosophy." "Christ appears to have very closely gone into the Jewish traditions, to have studied the teachings of Zoroaster, and to have mastered the intelligence and utilised many of the legendary incidents of Buddhism." "It is not a difficult task to detect that Christ had also an intimate knowledge of the writings of Plato, and was himself attached to his philosophy and intellectual power." So that the question, Whence hath this man this wisdom? is answered at last.

If we could quote pages instead of sentences, we should only exhibit more effectually—the reader, pardon us if we say—*nonsense* which this man writes. The historic blunders—falsehoods rather, only that we do not judge whether they are to be ascribed to malice or to ignorance—which fill these pages are a marvel. And that the author of them should think himself called on to be a public teacher, and should send forth his octavo through one of our chief publishing houses, is a marvel. What will the merest tyro in critical history say to the statement, that "there exist no manuscripts of the Bible [he is speaking of the Gospels] more than eight hundred years old." This man has never heard of the Vatican, the Alexandrian, or the Sinaitic manuscripts. Or, if he has heard of them—well, then, so much the worse. But it is not worth our while to argue with him. Some may be imposed on by his pretentious and *ex cathedra* verdicts on subjects which he does not understand, and which he has not the knowledge or the capacity to state correctly. But the evil tendencies of the book will be greatly neutralised by its want of point, and its confused and desultory line of thought.

\* *Phases of Modern Doctrine in Relation to the Intellectual and Active Powers of Nature and Man.* By JAMES HAWKINS. (London: Longmans, Green, and Co.)

#### GIFT BOOKS.

##### IV.

One of the most beautiful and useful books of last season was "Stories from Homer," by the Rev. A. J. Church, Head-master of King Edward's School, Retford. The favour accorded to that venture has encouraged Mr. Church to do the same by the great work of "Virgil" (1). The task, in this case, is still more difficult; for Virgil is more artificial, more elaborate in conception—in a word, more modern; and all this is reflected in his style. If any fault could be found with Mr. Church, it would be that he has reduced Virgil to too great simplicity and clearness of outline, getting rid of his multifarious refinements and specific characteristics to too great an extent. But then this is merely a scholastic and critical objection, and his answer is ready, as indeed he has given it, by anticipation, in the preface. He says:—"I beg my readers to remember that I do not attempt to translate my original, that while I add nothing (except in a very few instances, an explanatory phrase), I am constrained to leave out much; and that what I leave out, or at the most very inadequately render, will often be found to be that which they have been accustomed most to admire in the poet—his brilliant rhetoric, his philosophy, his imagination, and his pathos. My chief aim has been to represent to English readers the narratives, the interest of which is perhaps scarcely appreciated." Certainly in this Mr. Church has admirably succeeded; the quaint and graceful simplicity of his style carries the reader gratefully along. There is a lofty simplicity, now and then recalling some parts of Scripture; yet he never falls into stiffness; there is ease and variety enough to prevent this. Nothing could in our idea be finer in this aspect than the chapters—"The Love and Death of Dido," and "The Dwellings of the Dead." The coloured outline illustrations, though we do not on the whole regard them so favourably as those done from Flaxman for the last volume are very spirited in design, and generally effective. But there are two exceptions—the "Laocoon," and "Vulcan and the Cyclops," which in in our copy are either badly printed, or inefficient in drawing of outlines—especially the features, which lack clearness. But, in spite of that small drawback, this is one of the most beautiful books of the season, and one calculated to be most useful. As a present to a schoolboy, nothing could be more likely to interest him in his Latin.

Miss Louisa M. Alcott has secured a high place amongst writers for the young. England knows her almost as well as America, and has as steady and kindly a remembrance of the benefits she has conferred. She has now written an admirable tale in "Under the Lilacs" (2), and has painted, with all her well-known power and skill in minute touches, several very attractive characters. Yet she never overdoes the amiability of her little folks. They are natural and true to life, though they have so much to teach by their self-denials and example. Ben, the little waif, whom we meet with in search of a home, is put before us very faithfully, and so is Miss Celia and Thorny, in whom the reader cannot but be interested; and then Bluebeard and Alfred Tennyson Barlow and Sancho and Betty; but we must not tell too much. It is pre-eminently a good girl's book, but boys will read it also. The pictures are excellent, and add much to the interest.

In "Straight Paths and Crooked Ways" (3) Mrs. Paull has written a very pleasant tale, in which she certainly brings out her lesson with great force. We think one little point in Hugh Clifford's character is overdone; but she is quite right about Cremorne and all such places and their influences. Some touches in the story, however, are not real enough for actual observation. Miss Norton is very good, and so is Mrs. Wilson, though we see too little of her. The book is nicely bound, but has no illustrations.

In a very well-got-up volume, "With Axe and Rifle" (4), Mr. Kingston presents us with an attractive volume for boys, quite in his best style, combining with novelty and adventure a great deal of general instruction as to the work of emigrants in the Far West and knowledge of natural history. He really combines great art in narrative with much variety of interest. We do not know how Mr. Kingston can write so much as

(1) *Stories from Virgil.* With Twenty-four Illustrations from Pinelli's designs. (Seeley and Co.)

(2) With Illustrations. (Sampson Low and Co.)

(3) *A Family Chronicle.* By Mrs. H. P. PAULL. (F. Warne and Co.)

(4) *With Axe and Rifle; or, The Western Pioneer.* By W. H. KINGSTON. (Sampson Low and Co.)

he does of this kind, and still keep fresh and hearty in his work. But this in the present case he most assuredly is. The illustrations are striking, and lighten up the book greatly.

Mr. "Job Singleton's Heir" (5), Miss Emma Marshall, is a little sensational—just a little; and we can forgive it; but beg of her not to go any further in this way. There are touches in the chapter on the heir on the way to Australia which are rather forced. But the story is well worked out. "Basket and Brooms" has some fine bits of description, and for naturalness we prefer it to the leading story in the volume. "The House on the Wold," however, has more power.

"Worth Doing" (6) is one of a series of "Little Books for Little People." It does not make great pretensions; but it is what it professes to be—a home story—and it sketches child life well. Duff and Dolly, and Chump and Regy, and Grannie and Marget are all put before us with an aspect of reality. The dialogue is well sustained, and we are carried on successfully by the author. The illustrations are pleasant, but not very powerful.

The volume of the *Quiver* for 1878 is the last in our list this week. It is truly surprising that literature and art in such quality and such variety, with such appeal to all possible tastes and interests, can be supplied at the price. A volume of the *Quiver* is a library in itself. We have been particularly pleased by the story "Philip Vaughan's Life Work," by John Everest, which is very true to human nature, quiet in tone, yet full of pure teaching, and now and then characterised by meditative reflectiveness. It is written, too, in a fine though a subdued style; and, in contrast to much of the noisy and flimsy writing that appears in magazines, is striking by its truthfulness and its wise reflections. This story is worth the price of the volume.

#### BRIEF NOTICES.

*The Expositor for November.* (Hodder and Stoughton.) The papers in which the *Expositor* has dealt with scientific questions have not always been very satisfactory. Sometimes, indeed, the want of a competent scientific training has been rather unfortunately obvious. No such defect, however, belongs to Professor Simon's careful plea for what he terms "analogical induction" as the true method of scientific inquiry. He boldly meets the charge of finding in nature one's own mind by retorting that that is just what he is seeking. The philosophy of science is in his view "the human mind finding itself in the world outside of itself." The thesis needs more elaboration in order to stand securely, but it is certainly a thesis worth developing. Mr. Cox finds a congenial subject in Leviticus x., on which he writes of the four nephews of Moses; showing in the first incident the rigour and stringency of the ordinances for divine worship, and in the second the exalting above men of the claims of human feeling and godly sincerely—the law above law. Professor Gibbs regards the words "I am the door, by Me if any man enter in, etc," as referring to the true pastor who enters on his work through Christ, and from the skill and wisdom of love is able to "find pasture" for his flock. The other contents are valuable, but call for no special notice.

*Cabul. The Ameer, his Country and his People.* By PHIL ROBINSON (Sampson Low and Co.) is a book-stall compilation which would have been more suited to its purpose if the animus of the writer had been repressed. We hope that Lord Lawrence's recent letters and republished memoranda on this subject will have more weight with the English people than the ill-considered words of newspaper writers and foreign correspondents.

*The Jersey Boys,* by DARLEY DALE; *Charlie Scott; or, There's Time Enough,* and *The Peacock Butterfly* (Religious Tract Society) are small cloth-bound books probably intended as rewards to Sunday-scholars. They have the advantage of being cheap and of sufficient interest to allure children, but we should not class them amongst the best of their kind or the most true to nature. The "Jersey Boys" is a good healthy book for boys.

*Bible Teachings for the Young for every day in the Year,* by T. S. HENDERSON (Hamilton, Adams, and Co.) combines the memorandum book or diary with the text-book, having a blank page for every week, and a text and "sermonette" for every day of the year.

(5) *Job Singleton's Heir, and other Stories.* By EMMA MARSHALL, Author of "Life's Aftermath," &c. (Seeley and Co.)

(6) *By JANIE BROCKMANN, Author of "Seven O'Clock."* Illustrated by the Author. (F. Warne and Co.)

*A Tragedy Indeed.* A Novel in Two Vols. Translated from the French of ADOLPHE BELOT. By H. MAINWARING DUNSTAN. (Remington and Co.) No one can dispute the exceeding cleverness of this novel, which, while somewhat after the style of Mr. Wilkie Collins, is altogether superior to our English novelist's work in its brightness of style and varied illustration of human passions. The plot turns upon the attempted discovery of the author of a mysterious murder which is assumed to have taken place in Paris in the year 1848. An official of the French police and the widow of the murdered man, both having the same conviction as to who is the murderer, concert measures to make him discover himself. What follows is described with a brilliant inventiveness, but the cool manner in which the curtain is raised to illustrate certain aspects of Parisian life is more suggestive than wholesome. The cleverness of the plot is the only recommendation of the work.

*Is it True:* A Novel in Two Vols. By H. R. ELRINGTON. (Remington and Co.) Mr. Elrington has given us in these two volumes a tame tale descriptive of small-town life in Ireland, with all its gossip and slander that never rises above the commonplace. The best drawn character is the gossip herself, but her type is to be met everywhere, and requires no great skill to illustrate it. Mr. Elrington possesses facility of composition, and should be able to do better than he has done in his present work.

*Dora's Boy.* By MRS. ELLEN ROSS. (Strahan and Co., Limited.) We have never met a better tale of its kind than this. The characters are fresh and exceedingly well sustained, the incidents admirably chosen, while there is a thorough tone of the most genuine and healthy religious feeling. Dora's boy is the child of a widow, who, in deep distress, had walked to London. Here, greater distress than ever awaited her, and one Saturday night she fainted, after singing for the first time to earn bread, in a street in the neighbourhood of Shoreditch, opposite a bird-dealer's shop. The old bird-dealer is a genuine creation, and one that would have pleased Dickens himself. He is utterly non-religious, with a turn to scornful Atheism. However, he has fine human feelings; takes the mother and child for a few hours into his house, and, the woman dying that night, adopts Dora's boy. The impression of Dora's piety, and the influence of the boy himself, gradually work a change in him, which is helped on by another street waif, a little girl flower-seller, who, perhaps, is the next best character in the work, although the grandmother could scarcely be surpassed. This tale is one to be read by old and young. It is a rare gratification to have such a subject treated with the thorough literary art that Mrs. Ross has brought to bear upon "Dora's Boy."

*Pleasant Days in Pleasant Places.* By EDWARD WALFORD, M.A. (Hardwicke and Bogue.) We should add to this title the words "pleasant pages," for Mr. Walford writes in the most genial manner. But the best of this work is that it stimulates the reader to follow in the author's footsteps. These "pleasant places" are not those which it is the fashion of the mere tourist to visit. Most of them are altogether unfashionable, some of them nearly altogether forgotten. How many have seen the Burnham Beeches, and spent hours, such as our author has done, under their spreading branches? Have you ever been to old-fashioned picturesque Hadleigh? Do you know antique Winchelsea, with its magnificent ruins, or Sandwich and its ancient streets? Can you tell where St. Osyth's Priory is? Or Richborough Castle, or Ightham, or the noble Beaulieu Abbey—the architectural gem of the New Forest? Mr. Walford tells of these, and of places somewhat better known, but the better known are so well known that they seem to be out of place in this work, although few would care to miss the reminiscences of Great Yarmouth. Mr. Walford in producing a charming book has given us a most wholesome pleasure in reading the narrative of his visits and looking over his illustrations.

*Beauty for Ashes.* By ALEXANDER DICKSON. (James Nisbet and Co.) This is a collection of pulpit discourses, which contain internal evidence of being the production of an American preacher. Their object is to strengthen and encourage the troubled and the sorrowing. They contain some fit and beautiful passages, and some very apt illustrations, but good taste is not always preserved, and every now and then the author degenerates into repulsive sensuousness. For instance:—

We are taught to believe that the ministers' mansion in the Father's house will be very magnificent. In place of the little chamber on the wall, which he lodged in here, and which was so plainly furnished with a bed, and a table, and a stool, and a candlestick, he shall have

a large parlour there, exquisitely furnished and superbly decorated with the Saviour's hand.

As though our Lord were going to turn upholsterer for the special benefit of ministers! At the close of another discourse the following is introduced into a prayer to the Saviour:—

Give me the sweet manna every morning, and, that I may have the sweet sleep of Thy beloved every night, put Thy left hand under my head and Thy right hand over my heart.

This is gross as well as sensuous.

*Casper and the Summer Fairies.* By JULIA GODDARD (Marcus Ward and Co.), is a collection of pleasant fairy conceits which happened to a German boy named Casper, who used to tell them to little Linda. The charm of the book consists in its thorough simplicity, and a certain sort of child-like extravagance of imagination.

*Common Mind Troubles.* By J. MORTIMER GRANVILLE. (Hardwick and Bogue.) This is an exceedingly sensible work, dealing with some of the more familiar aspects of every-day mental experiences. Mr. Granville treats of "Failing," "Defects of Memory," "Confusion of Thought," "Sleeplessness from Thought," "Hesitation and Errors in Speech," "Low Spirits," "Tempers, Good and Bad," and the "Creatures of Circumstance." It is obvious that a practically wise man may have a great deal to say upon these subjects. So Mr. Granville has, but, after all, the various minor observations and suggestions that are to be found in his essay meet, at the end, in one which is simply the cultivation of self-control. Of course, that must be so, but our author has well varied the old advice.

*The Boys' Walton.* A Discourse on Fishing. By ULRICK J. BURKE, B.A. With Illustrations. (Marcus Ward and Co.) Mr. Burke has produced a little book which should excite exclamations of gratitude from all boys who want to go fishing. In a pleasant way—hanging his advice and information to a slender thread of narrative—he tells of rods and lines, of baits and baskets, of the varieties of fish, and how best to angle for each. When our young readers delicately suggest that the present of a fishing-rod would be acceptable, they may add to it Mr. Ulrick Burke's "Boys' Walton," with the intimation that it is not a big book, and that it is cheap.—*Lord Collingwood*, a Biographical Study, by WILLIAM DAVIES (Sampson Low, and Co.), we noticed in these columns some time ago. The publishers have now brought out a cheap reissue. It is a manly, well-written book of a great and faithful man who knew how to do his duty, and do it as well in suffering and neglect as in success.—*Granada; or, the Expulsion of the Moors from Spain*, by GEORGE CUBITT (Wesleyan Conference Office) is a spirited narrative, although, of course, being on a comparatively small scale, some notable events are necessarily omitted. The book, however, is, for the most part, well compiled; and the philosophy of history which it illustrates brought into effective relief. Are we about to imitate in India the conduct of the Spaniards to the Moors?—*How the Golden Eagle was Caught*, and other tales (Religious Tract Society) is a collection of ordinary entertaining tales for children.—*Wee Willie Winkie*, by C. L. MATEAUX, (Cassell, Petter, and Galpin), is a tale well told of a shipwrecked child—but have not many of our young readers read it in *Little Folks*? Well, if they have, they will remember old Joel the fisherman of St. Abbs and his son Benjie; how everybody who may read the tale is sure to like them, and how it all ends well, although not in the commonplace fashion of children cast up by the sea.—*London Preachers* is the title of a collection of articles, descriptive and critical, by T. WILLIAMS (Elliot Stock.) The sketches are better than most of their kind, but we have been rather overdone with pulpit sketches lately.—Everything from Miss HAVERGAL's pen is welcome. This time we have the *Royal Invitation; or, Daily Thoughts on Coming to Christ* (James Nisbet and Co.). They are brief but urgent appeals to adopt the Divine life.

The coloured picture for the Christmas number of the *Illustrated London News* is to be a facsimile of a painting by Mr. Millais, R.A., which has been painted by him specially for the proprietors of that journal. Millais's "Puss in Boots" is a sleek kitten, wearing a pair of red-and-white doll's boots on its hind legs, and looking up into the face of its mistress—a blue-eyed maiden with a profusion of golden hair, black velvet dress, relieved by a blue silk pinsore edged with lace, and with her doll in her lap.

The Great Western of Brazil Railway Company (Limited) has been formed to construct a railway from the seaport of Pernambuco (Recife) to Limeiro, with a branch line to Nazareth in the same province. A concession for ninety years has been granted, and interest at 7 per cent. per annum on a portion of the expenditure has been guaranteed for thirty years by the Imperial Government of Brazil. Further particulars appear elsewhere.

#### THE DISESTABLISHMENT MOVEMENT.

##### CONFERENCE AND PUBLIC MEETING AT SUNDERLAND.

The Liberals of Sunderland were invited to meet Mr. Carvell Williams on the 12th instant, to hear an exposition of, and to discuss, the Liberation Society's disestablishment proposals. There was a large attendance of the leading Liberals of the borough at the Liberal Club in the afternoon. The conference was presided over by Alderman Storey, the late Mayor, who, in opening the proceedings, referred to the honourable position occupied by Sunderland, which for years past had returned two disestablishers to Parliament. After the delivery of Mr. Williams's address, which was followed with the closest interest, a discussion ensued. There was general agreement that the "practical suggestions" contained a fair and practical mode of settling the question, but some difference of opinion was expressed as to details. Among other points, it was suggested that public feeling would be adverse to the use of the cathedrals for secular purposes, and that the ancient churches should be vested in the State, instead of in the parishes, and be, to some extent, available for the use of the existing congregations. Before the conference closed, the subject of electoral action was considered, with particular reference to the duty of Liberationists, having regard to the present state of foreign politics and the proceedings of the Government. The members of the conference took tea together at the close of the proceedings.

At night there was a public meeting in the Victoria Hall—a very large building; while, in consequence of the previous heavy fall of snow, the streets of Sunderland were in such a state that many persons—and especially ladies—must have been kept at home. Nevertheless, there was a very good audience and plenty of enthusiasm. The ex-mayor again presided, and opened the meeting in an excellent speech.

The REV. W. CURRIE, of Leeds, who attended with Mr. Carvell Williams as part of the deputation, delivered the first address, which was devoted to an examination of Mr. Cross's recent assertion that to disestablish the Church would take away "one of the greatest instruments they could possibly have for civilising and humanising, and making better and happier, the people of England." He asked—Were the words true of the Church, or the Establishment?—of the old bottle, or the new wine which the old bottle held? In this instance, as in others, it would be found it was the spirit which quickened and the letter which killed. They contended that the spiritual, civilising, and humanising influences were in spite of the cramping influences of the Establishment; the atmosphere of the Establishment, though chilling, not having been able to kill the spirit of the Church. (Applause.) They supposed themselves to be living in a free country, under constitutional Government; yet, he thought, that the sun of Constitutionalism had stood still for a little time, was perhaps still standing. Speaking, not of good and noble men in the Church, but of the general body of representatives of the Establishment, what, he asked, had the Establishment had to say for their constitutional liberties? Nothing! (Applause.) When not long since a thrill of horror passed through the heart of England—when the people read of the atrocities in the East—what had the Establishment to say on the question? Nothing. He was not there to say that the good and learned men who ministered at the altars of the Established Church were less humane than other men; but their lips were sealed. Take the declaration of a leading Churchman, Mr. Gladstone—(loud applause)—who knew how to use both his voice and his pen, and thank God, had health and strength to do both—(continued applause)—"To my dying day it will be a matter of surprise and regret that the clergymen of my own Church have not spoken out when our Nonconformist brethren have been to the front in this matter." Where then was the "civilising and humanising influence" of the Church, for the Church was the Establishment, according to Mr. Cross. Not very long ago—since the present Government had been in office—the country heard a good deal about certain Slave Circulars which were issued. Making allowance for noble exceptions among the clergy, he asked in that matter, which was calculated to tarnish the honour and credit of England throughout the world, what had the Establishment to say? Nothing! They who had been at the meetings which were held in the various large towns, were aware that the representatives of the Establishment were conspicuous by their absence. When this country was in rather critical circumstances in the days of the American struggle, what side did the Establishment take? The slavery side, of course! Years ago, when this country was dealing with the question of colonial slavery, one of the noblest and most earnest men in the anti-slavery movement, a man who had just gone to his rest, said, "I can count upon my ten fingers the Established clergymen of England who have given us help;" and the late Earl Russell once said the abolition of slavery in the colonies was carried by the Dissenters of England. It was not the spirit of religion in the Establishment which was responsible for the conduct he had described, but the thing which damped its promptings, which he might almost say stamped out the better feeling of those in the Establishment. (Applause.) The Establishment made England

happier and better, said Mr. Cross. There was the Burials Question. The Bishop of Chichester, speaking the other week of the scenes which were reported as occurring in parish graveyards, said it was not that the clergyman wished to force his services upon an unwilling people that he put in an appearance, but because he was the legal guardian of holy ground, to see that it was not put to any profane use. To this view of the bishop's he did not object, because if the clergyman as legal guardian of the ground had to force himself on mournful groups, contrary to his own better feelings, they might find another legal guardian. The supporters of the Liberation Society were most anxious to do this. The Church, however, would not help, but preferred to hinder; petitioning against a fair settlement of the Burials question. How was it that from the many true men and gentle-hearted women belonging to the Established Church there had not arisen an indignant protest against the cause of the painful and humiliating scenes which were occasionally to be witnessed in their graveyards? It was the influence of the Establishment restraining their true religious feelings for the time being. (Applause.) Mr. Cross would admit that education was a great civiliser; but what had been the policy of the Establishment in respect to it? He was far from denying that the clergy were earnest and hard-working men in the matter of education; but, mentioning the universities, the endowed schools, and the system of parochial and elementary education, he asked, Had the Establishment helped to nationalise these things and make them accessible to all, or had it been dragged into the position it now occupied in these matters? In 1807, when a bill was brought in to establish parochial schools throughout the country, the Archbishop of Canterbury said in the House of Peers, "I trust your lordships will guard against such an innovation as this, because I am afraid it will shake the very foundations of our liberties." The late Earl Russell, speaking in 1872 of the early struggles for the spread of schools throughout the country, said, "The clergymen of my Church were violently opposed to the establishment of schools." In 1811, however, when they found education was making progress, they joined together and formed a society of their own; and though they were rather late in the day, he honoured them for doing so. It was the humanising spirit of religion, and not the Establishment influence, which did the good. It was an unfortunate thing that the country was forced to regard religion in the form of an Establishment, and that in all matters of truly national concern they had to drag along the so-called National Church, instead of it leading them through their difficulties. It was not a pleasure to him to refer to these things, but when men in the position of Mr. Cross and the bishops of the Established Church would talk as they did, they were forced to go into this question, and, meeting them, speak the honest historical truth. (Cheers.)

Mr. CARVELL WILLIAMS said that the late Daniel O'Connell used to say that he was the best abused man in Europe. He (the speaker) stood before them that night as the representative of one of the best abused institutions of modern times—(applause)—the Liberation Society. Abuse was never pleasant, but there were two things which enabled them to bear it with equanimity. One was that they felt it was undeserved; the other that it was a sign that they were making progress towards accomplishing the object that they desired. (Hear, hear.) The Bishop of Rochester described their publications as "those intensely wicked publications," and Canon Curteis spoke of "the reiterated falsehoods with which week after week things and persons sacred to us are so horribly besmirched by the Liberation Press." He (the speaker) wished to put a question to those who thus calumniated this institution. It had existed now for thirty-six years; it had occupied thousands of platforms; it had circulated millions of publications; and, whatever it had done, it had done in the light of day. It had accomplished much. It had induced the Legislature to pass measure after measure for enlarging the religious liberties of the people; it had a hand, and not an unimportant one, in securing the abolition of the Irish Church—(applause)—it was admitted even by those who regarded the event as disastrous that it had done a great deal to change the public opinion of this country in relation to disestablishment, so that as the *Guardian* had admitted, disestablishment "was in the air"; and, as they all knew, bishops could now seldom deliver a charge, and writers and speakers could not present themselves at Diocesan Conferences and Church Congresses without at some stage or other of the proceedings dealing with the machinations of the Liberation Society, and depreciating what they feared was approaching, the disestablishment of their Church. He did not presume to claim for the Liberation Society the whole credit of these measures, or of this change of opinion, but their opponents bore witness that it was doing its share towards bringing about the state of things now existing in regard to the question of disestablishment. What he wanted to know was this—Did they think it likely that in this country an institution whose chosen weapons were falsehood and unscrupulous misrepresentation could have existed all through a generation, growing stronger and stronger, and evidently being on the high road for the attainment of its ultimate object? (Applause.) If they thought so, he asked them whether the world had ever known such a phenomenon before? There was another thing which those who abused this

institution should bear in mind, namely, that nearly everything it had said on the subject was now being said by Churchmen themselves. When he was a young man and first took part in this movement, he used diligently to read the pages of the *Nonconformist* and other Dissenting journals, to find facts, arguments, and illustrations to enable him to carry on his work. He would not say that he neglected those organs now, but he derived a greater amount of assistance from the journals of the Church, from the charges of bishops, and from pamphlets and sermons by the most devoted members of the Church of England. Having illustrated this statement, the speaker referred to the Working Men's Church of England Association and the Church League for the Separation of Church and State. He also described the present position of the disestablishment movement in Scotland; and closed by referring to the measures of religious equality already carried, and ridiculing the dolorous predictions of those who were afraid of the consequences of doing right.

Mr. R. Cameron and the Rev. J. K. Nuttall afterwards spoke, and a resolution in favour of disestablishment was unanimously carried.

#### NORTH SHIELDS.

There was a large audience in the Albion Assembly Rooms, North Shields, on the 11th inst., to hear a lecture by Mr. Carvell Williams, on "The present condition of the Church of England a reason for its disestablishment?" J. R. Procter, Esq., a member of the Society of Friends, presided. The lecture dealt with a number of topics, and especially with the prevalence of sacerdotalism in the Church, and the failure of all attempts to get rid of it. It was listened to with the closest interest, and at the close Mr. Forth, the Rev. A. Norris, and the Rev. W. Anson spoke to a resolution which was unanimously carried, and the Rev. V. Williams and the Rev. J. Aitkin proposed a vote of thanks to the lecturer. Some of the speakers referred disapprovingly to the attendance of the corporation at the parish church on the previous Sunday.

#### THE MANCHESTER COUNCIL.

The *Manchester Examiner* of Thursday last reports the proceedings of the Manchester District Council of the Liberation Society. Mr. Thomas Hall, in the absence of Mr. Hugh Mason through indisposition, took the chair. Mr. J. F. Alexander read the report, which, after referring to the personal losses by death during the past year, proceeded to deal with local matters as follows:—

Lancashire, whether Liberal or Tory, has through many years accepted and utilised the voluntary principle in the maintenance and extension of the religious institutions they have created in connection with the established form. Its people are beginning to see that what we advocate is an extension of this principle, and cannot be made nervous at the prospect of disestablishment. It is taken for granted by the rank-and-file of the Liberal party that the abolition of the State Church is an item of their future programme. Of course, Tories will fight for inequality of religious status, and privileged injustice to men of all churches but their own; but their opposition will succumb before the enlightened opinion of the nation. Disestablishment is accepted by both parties as a battle ground, though the time to give the signal for the decisive assault has hardly yet come, and we can wait for the preliminary amendment of our constitution rendered necessary by recent events to be first made. In this final contest the Roman Catholic, whose emancipation is greatly due to the Protestant Dissenter; the Jew, whose compatriots were admitted to political equality through the persistent efforts of Gentile Liberals; the naturalised European, who has realised in England larger liberty than at home; and the great body of working men, will recognise, we believe, our claims to their aid at the polling booth in striking off the stigma of religious inferiority from Nonconformists and in recovering for the use of the nation revenues now devoted to a sect. The amount of work done will favourably compare with any previous year. In the four counties, Lancashire, Cheshire, Westmoreland, and Cumberland 114 public meetings were held, of which 65 occurred in the last three months of 1877. It will thus be seen that had not the Eastern Question and the Constitutional question intervened, the proportionate increase of our meetings before Christmas indicated that a larger number than ever before would have been held. The three Dale and Rogers meetings projected for this district have also had to stand over. Literature in all branches of our controversy has been incessant in its outflow. The issue of literature from these offices has been 397,685 tracts and 29,810 placards, a total of 427,495 publications—more than double the issue in 1877. Of these 94,135 were distributed by hand, 209,074 by post, and the rest to public meetings.

It was reported that the income for the district amounted to 2,368L. The report was adopted, and at the close of the meeting Mr. Hugh Mason was re-elected president. On the proposition of Mr. Henry Lee, supported by Mr. T. B. Waters, Mr. B. L. Green, and others, the thanks of the Council to Mr. Mason for his services, coupled with expressions of regret at his illness, were passed, projects of work in the various districts were approved, and other business transacted, after which the Council separated.

#### LECTURES BY THE REV. CHARLES WILLIAMS.

HORBURY.—The *Wakefield Express* of the 16th states that on Monday evening the Rev. Charles Williams, of Accrington, the able lecturer in connection with the Liberation Society, paid a visit to Horbury, and delivered a lecture in the Primitive Methodist Schoolroom, which had been lent for the occasion. Although the weather was exceedingly

inclement there was a good audience. On the motion of Mr. W. Mortimer, Mr. Green was called upon to preside. The chairman briefly introduced Mr. Williams, who met with a very hearty reception. Mr. Williams had selected as the subject of his lecture "The Church Congress of 1878 on so-called Church property," and for about an hour and a quarter he riveted the attention of his audience, by whom he was frequently and most warmly applauded, whilst he replied in a very fair and candid manner to the statements made by the Rev. Dr. Gatty, vicar of Ecclesfield, at the Church Congress held at Sheffield last month, in a paper on "The connection of Church property with the State." Mr. Williams also alluded to some of the remarks made by Mr. Hugh Birley, M.P., Mr. Arthur Thomas (the coming Conservative candidate at the next Parliamentary election at Sheffield), the Rev. Joseph Bardsley, of Stepney; Mr. George Harwood, of Eccles, and other gentlemen who took part in a discussion on the Rev. Dr. Gatty's paper. The Rev. J. P. Perkins, of Ossett, Mr. John Andrew, of Leeds, and Mr. George Thornton afterwards spoke.

OSSETT.—The same journal reports a lecture by Mr. Williams on Tuesday, the Rev. J. P. Perkins presiding. Mr. Williams referred to the scheme propounded by the Rev. A. H. Mackonochie in a recent number of the *Nineteenth Century*. He differed from that gentleman's view in two or three points. Mr. Mackonochie would make a present of the tithe to the landlords, but that would be unjust, as tithe was the property of the nation. Mr. Mackonochie would further bind the new society, or Church, when disestablished, by certain Parliamentary regulations as to Church polity, but he (the lecturer) would leave the disestablished body entirely free the moment the shackles of the State were snapped asunder. Then came the exposition of the Liberation scheme, which the lecturer commended on the ground of justice to both the State and the Church, and because it would secure perfect religious equality. A resolution approving of disestablishment was unanimously passed, with votes of thanks to the lecturer and chairman.

#### MR. M'DOUGALL'S LECTURES.

The *Cumberland Guardian* reports a lecture by the Rev. J. M'Dougall, of Darwen, at Whitehaven on Tuesday of last week. Mr. A. Hodgett was voted to the chair. The subject was "A Reply to Church Defenders." Mr. M'Dougall dealt with great vigour with the arguments of opponents, and referred at length to the position of the Church. At the close he said:—They might fairly say that the Establishment had lived its time, and that it no longer represented the national idea, as it no longer does a national work. Its officers constitute the bulk of that political party which has ever done its utmost to obstruct progress and to strangle freedom. In conclusion, the rev. gentleman said they might depend upon it that the political institutions of men play but a poor mean part in the accomplishment of Divine purposes, and that any visible Church of Christ, however richly endowed or highly organised, must be in a condition of hopeless inefficiency for the noble share she has to take while she consents to receive her chief rulers from the State, to be governed by a political Parliament, and to acknowledge, even in things spiritual as well as temporal, the headship of an earthly monarch. On the proposition of the chairman, seconded by Mr. Sinclair, a hearty vote of thanks was accorded to the Rev. Mr. M'Dougall for his lecture.

AIREDALE COLLEGE.—The Rev. J. McDougall, of Darwen, recently delivered a lecture on "Disendowment," to the students of Airedale College, the Rev. Dr. Fairbairn in the chair. It was shown, in the course of the lecture, that the Church of England, so called, has no existence as a corporate body, that it is really no Church, but an institution of the State, and that the clergy are but State-paid officials, whose duty it is to administer religion in the way prescribed by the State. Referring to the voluntaryism which had lately been developed to some extent within the Church, Mr. McDougall advocated, in case of disendowment, the repayment of all money and property given to the Church since the year 1819. The lecture, which was as able as it was instructive, was listened to throughout with the closest attention. In response to the invitation of the lecturer, many questions were asked by the Rev. Principal, the professors and students, to which Mr. McDougall gave clear and satisfactory answers. A vote of thanks was accorded to Mr. McDougall for his very able lecture, and to Dr. Fairbairn for his services as chairman.

#### LECTURES BY MR. FISHER.

GUILDFORD.—On Monday of last week, Mr. Fisher lectured at Guildford. The report of the meeting occupies nearly two columns of the *Surrey Gazette*. The Borough Hall was filled to overflowing. Mr. Edwin Ellis took the chair, and after a courteous speech introduced the lecturer, who was loudly cheered by the large assembly. Mr. Fisher dealt with the whole disestablishment question, both as to its merits and as to the manner of disestablishment. At the close Mr. Heasman and Mr. Reed (Church Defence Society) replied, the latter amidst some interruptions. Mr. Fisher's rejoinder was received with continued cheers and applause. On the motion of Mr. Colebrook, seconded by Mr. Walter Martin, a unanimous vote of thanks was accorded to Mr. Fisher for his very excellent lecture, and for the courteous and respectful manner in which it had been

delivered. Mr. Fisher briefly replied, and concluded by proposing a similar vote of thanks to the chairman for presiding. Amongst those present at the lecture were Mr. Councillor Williamson, Mr. Councillor Haydon, Mr. Councillor Colebrook, the Rev. H. Letchworth (curate of Holy Trinity), the Rev. Mr. Mooney (curate of Stoke), the Rev. H. Brass (curate of St. Nicholas), the Rev. W. A. Clarke (Unitarian minister), Dr. Stedman, Dr. Morton, Mr. Clement Davies, Mr. D. Williamson, Mr. Carnegie, Mr. Fyfield (Congregational), Mr. Fibbens, Mr. John Cooke, Mr. Paris, Mr. Bingley, Mr. Walter Martin, Mr. Wrist, Mr. G. K. White, Mr. Quilley, Mr. Berry, &c., &c.

ACTON.—On Wednesday night Mr. Fisher paid his annual visit to Acton, where he invariably has a large attendance and a lively meeting. On this occasion Mr. C. E. S. Tisdell occupied the chair, and Mr. Fisher's subject was "Ritualism, what it is, and how to deal with it." After the lecture, which was listened to with the greatest interest throughout, Mr. Fisher was opposed by Mr. Field, Captain Berkley, and a gentleman who appeared to be a curate. The opposition, as usual, only brought out the strong points of the case; and Mr. Fisher was very enthusiastically thanked for his services. The chairman, who presided with great firmness and dignity, received a similar compliment.

DEAL.—On Wednesday of the previous week, says the *Deal Telegram*, Mr. John Fisher lectured at St. George's Hall to "a highly appreciative audience," the Rev. J. T. Bartram in the chair. The chairman referred to the two schemes—that of Mr. Mackenzie and that of the Liberation Society—which were before the public, and expressed the opinion that the fullest information should be laid before the public, so that a correct judgment might be formed. Mr. Fisher, who was well received, stated the case to the audience. Time was afforded for the audience to object to the lecturer's remarks, or to ask questions. As no one availed himself of the opportunity, the following resolution was proposed by Mr. George Cottew, seconded by the Rev. N. Dobson, and carried unanimously:—"That this meeting heartily thanks Mr. John Fisher for the excellent lecture which he has now delivered, and cordially recognises the right of the nation to deal with its ecclesiastical endowments." A vote of thanks to the chairman and singing the national anthem, concluded the proceedings. "We may add," says the *Telegram*, "that the lecture was a very superior one—clear, lucid, logical, and convincing, and evidently much appreciated by all who were present."

#### MR. KEARLEY'S LECTURES.

CHIPFENHAM.—The *North Wilts Herald* reports that on Monday last Mr. Kearley lectured here in the Temperance Hall on "The National Aspects of the Disestablishment Question," the Rev. H. B. Bardwell in the chair. The audience was small but very hearty, and the lecture, which is well reported in the local journals, was much applauded. On the motion of the Rev. J. M. Rees, Mr. Kearley was cordially thanked. The *Herald*, although a Tory paper, devotee large space to the meeting.

BRADFORD-ON-AVON.—On Tuesday night, as reported in the *Trowbridge Advertiser*, Mr. Kearley was in the Town Hall here, with Mr. G. Royce, of Marlborough, in the chair. The subject was "The Case of the Nation against the Established Church," and there was a good audience. At the close of the lecture the Rev. J. C. Thring, a local clergyman, made a rambling speech in reply, which was continually interrupted by the derisive laughter of the audience. Mr. Thring was at length called to order for wandering from the subject, when Mr. Kearley briefly replied, and then, on the motion of Mr. Bernard, seconded by Mr. E. Beavan, hearty votes of thanks were passed.

FAIRFORD.—Wednesday night Mr. Kearley was in the Lecture Hall here, with Captain Milbourne in the chair. The lecture was very cordially received, and at its close Dr. Hitchman, a Churchman, in a very complimentary speech, moved the thanks of the meeting to Mr. Kearley, which was seconded by the Rev. J. Frise and carried unanimously.

RAMSBURY.—Mr. Kearley lectured in the Primitive Methodist Chapel here on Thursday, Mr. Royce again in the chair. The Rev. J. Powel, Mr. Angell, and Mr. Goodrich also spoke, and there was interest excited. Hearty votes of thanks closed the proceedings.

#### LECTURES BY MR. BROWNE.

The *Burnley Gazette* and the *Preston Guardian* report lectures by Mr. Browne, of Bradford. The first was delivered at BURNLEY, on the 4th, Mr. James Emmott in the chair, the Rev. J. T. Shawcross, S. Hawkes, T. N. Oliphant, and others attending. Mr. Browne spoke at length, and in reply to questions subsequently gave other information.

COLNE.—On Tuesday Mr. Browne had a very large audience here, Mr. J. Dearden presiding. The lecturer dealt with the Church property question, and was heartily applauded.

BARROWFORD.—On Thursday Mr. Browne addressed an audience composed mostly of working men, the Rev. E. Gough, B.A., in the chair, who spoke heartily in favour of the Liberation movement. He invited discussion, and Mr. Mark Hartley, of Colne, only accepted the invitation, which protracted the meeting till ten o'clock. The chairman had occasionally to rise to call order on account of disturbances caused by private discuss-

sions. Mr. Hartley asked several questions, and the lecturer answered them in a sarcastically humorous yet most able manner. The Rev. J. T. Shawcross gave an address on the bonds of the Church. The usual votes of thanks closed the proceedings.

MIDDLETON.—On the 12th Mr. Browne had a lively meeting here, which is well reported in the *Middleton Guardian*. Mr. John Jackson presided, and there was a large attendance. There seemed to be a probability of disorder, and therefore two policemen attended. The chairman's speech was received with noisy demonstrations, and the lecturer's in the same manner the disorder at one time becoming universal, and attended by the usual Church Defence demonstrations. Time after time this was revived until the chairman described the meeting as a bear-garden. The meeting closed with a howling antagonistic vote.

ARDWICK.—Mr. Browne has also lectured at the Ardwick Town Hall, under the auspices of the Workmen's Council. Mr. Hugh Booth presided. Here also the proceedings were noisy.

#### OTHER LECTURES IN LANCASHIRE.

Some of the Lancashire journals report a series of lectures by Mr. W. Clarke, B.A., of Cambridge. The first was delivered at Bacup in the Co-operative Hall, on "The impossibility of reforming the Establishment." Mr. John Law presided, and there was a good audience.

WATERTOWN.—Here on Tuesday Mr. Clarke had another good audience, whom he addressed on the opposition of the Establishment to reform.

RAWTENSTALL.—On Wednesday a meeting was held here, addressed by Mr. Clarke, and presided over by Mr. Joshua Fielden. Mr. Hill and Mr. Bax also spoke.

HASLINGDEN.—On Thursday evening last another lecture was delivered in the Public Hall, Haslingden, by W. Clarke, B.A., Cambridge; subject, "The Established Church is Capable of Reform." The lecture was an able one, and was listened to with great attention by a large audience. The chair was occupied by Mr. Laurence Whitaker, who was accompanied on the platform by Messrs. James Barlow and O. L. Whitaker.

#### LECTURES BY MR. CAMP.

The Rev. J. M. Camp has given three lectures. The first was at RICHMOND-STREET, WALWORTH, on Oct. 30, in the music-hall, when the Rev. J. T. Dunn presided.

CROCKENHILL, KENT.—On the 5th Nov. Mr. Camp lectured in the British Schoolroom, where there was a good attendance, and a desire expressed for an address on the mode of disestablishment. Mr. W. Vinyon, of Sidcup, presided.

FARNBOROUGH.—On the 6th Mr. Camp lectured here, and had a fair audience. Mr. J. Ballard took the chair, and Dr. W. Gayfer spoke.

#### LECTURES BY THE REV. E. HIPWOOD.

ASHBY-DE-LA-ZOUCH.—On Nov. 4 Mr. Hipwood lectured in the Independent Schoolroom, the Rev. S. Rixon in the chair. The chairman opened the proceedings with an appropriate introductory address. Much interest was manifested, and at the close, on the motion of Mr. Beardsley, seconded by Mr. Carruthers, a vote of thanks, embodying acceptance of the principles set forth in the lecture, was unanimously adopted. This meeting is specially interesting, as hitherto the agents of the society have been unable to obtain the use of rooms for meetings at Ashby.

BLAYB.—On Nov. 5 Mr. Hipwood lectured to a good audience on "Modern State Establishments, uns scriptural in principle, unsound in policy, and unjust in practice." Mr. Turner, manufacturer, in the chair. Here the Free Church element is active and vigorous, and the meeting was specially encouraging. Good addresses were delivered by the Chairman in opening the proceedings, and by Messrs. Glover and Curtis, in moving a vote of thanks to the lecturer and of concurrence with the principles and objects of the society.

MARKET HARBOROUGH.—Mr. Hipwood lectured in Bowdon-lane Schoolroom on Nov. 7 to a fairly good audience, on "Elements and Aspects of the Property Question." The Rev. W. E. Morris, as chairman, introduced the lecturer and his subject with an earnest address. The interest was well sustained, and in addition to a cordial vote of thanks to the lecturer, coupled with approval of, and sympathy with, the objects of the society, there was an urgent vote requesting another visit before the close of the lecturing season.

#### OTHER LECTURES.

RYDE, ISLE OF WIGHT.—On Thursday evening last, the Rev. H. Kitching delivered a lecture to the Working Men's Liberal Association here on "The Relation of Political Parties to the Progress of Civil and Religious Liberty in England." Mr. J. Munday took the chair. Hearty thanks were voted to the lecturer, as also to the chairman.

OXFORDSHIRE.—During the last week the Rev. T. Pinnock, of Oxford, has lectured at Chipping Norton and at Witney. In the former place a very successful first meeting was presided over by the Rev. J. Harper, and in the latter the people seemed ready for action on the question of disestablishment. The Rev. Dr. Hillier has also lectured at Thame to a very attentive audience. The Rev. G. T. M. Inglis occupied the chair, and delivered an excellent speech.

BIRMINGHAM.—SPRING HILL CHAPEL.—On the 5th November Mr. W. F. Callaway lectured on

"Religious Equality," in place of Mr. Hastings, who had suffered a domestic bereavement. The attendance was good. Mr. Hotchkiss, the minister of the chapel, took the chair, and at the close expressed the hope that more might be heard there on this and kindred subjects.

ECCLESFIELD.—The *Sheffield Independent* reports at some length a lecture delivered by Mr. F. Percy Rawson, on the 12th, in reply to Dr. Gatty. There was a large attendance. Mr. H. J. Wilson presided, and made a vigorous opening speech, in which, in a lively manner, he told how Mr. Rawson had come to answer Dr. Gatty. Mr. Rawson then gave his address, which was of the most comprehensive character, dealing at length in the most precise as well as successful manner with historical and other authorities. There was a little discussion at the close, but the meeting decided that Mr. Rawson had answered Dr. Gatty to the satisfaction of all present.

TILNEY.—Mr. Lummis has addressed meetings at Tilney Fen End and at Cross Keys, near Wisbech. At the former place the chair was taken by Mr. W. Sutteby, who spoke in the highest terms of the work Mr. Lummis has done in the district. At Cross Keys the chair was taken by Mr. Kerridge, and considering the unfavourable night the attendance was good.

GEDNEY.—On Friday evening last, in the unavoidable absence of Mr. Lummis, a lecture on the churchyard question was delivered in the Baptist Chapel, Gedney Broadgate, by the Rev. C. Barker, of Fleet. Notwithstanding the unfavourable evening a considerable meeting was obtained, and the subject received much appreciation.

BUCKS.—Dr. Hillier lectured on Wednesday evening at Speen, the Rev. J. Jones presiding, and on Thursday evening at Lacey Green. Mr. E. Redrup presided, and the chapel was crammed to the door. The audience cheered the "Liberation Society" and hissed Lord Beaconsfield. A very enthusiastic meeting.

[Some of the above reports were unavoidably excluded from our last number.]

#### ECCLESIASTICAL MISCELLANY.

A telegram from Rome says that Monsignor M'Cabe, Auxiliary Bishop to the late Cardinal Cullen, is likely to be appointed to the Roman Catholic Archdiocese of Dublin.

By the will of the late Thomas M'Donnell, Q.C., the father of the Irish Bar, a sum of 5,000*l.* is bequeathed to the representative body of the Church of Ireland, "to be applied in such manner as they shall think best for the interest of their Church."

Mr. W. Aldis Wright, the Secretary of the Bible Translation Committee, has been elected a fellow of Trinity at Cambridge in recognition of his literary merits. This gentleman is the son of a venerable Baptist minister in Norfolk, the Rev. George Wright, of Beccles.

THE SCOTCH ESTABLISHMENT.—Mr. Parker, M.P., addressed a crowded meeting of his constituents at Perth on Thursday night. Speaking on the question of disestablishment he said because a satisfactory inquiry had been refused, and because he did not regard the present state of things as just, he would support a motion to put an end to the existing Establishment, but he looked to the new Parliament as the body by whom the issue would be tried.

HIGH CHURCHMEN AND THE MARRIAGE LAWS.—On Thursday night at a meeting of the City of London branch of the English Church Union, held at the schoolroom of St. Bartholomew's, Moor Lane, the Rev. H. R. Baker read a paper on the present state of the marriage laws, after which the following resolutions were adopted: "That it is the duty of Christians in the matter of marriage (as in all other matters) to be guided by the law of God and His Church rather than by the law of men." "That whereas in England the secular law allows of marriage and divorce in cases forbidden by the church, it is the duty of Christians to refuse to recognise or avail themselves of such permission."

THE POLICY OF THE VATICAN.—The Pope has decided not to create any cardinals opposed to the present Italian régime. The decision has given great dissatisfaction in Ultramontane circles, and the holding of a Consistory is deferred. In reply to a request made to them by the Vatican to express their views upon pending points in the negotiations between Germany and the Holy See, the bishops who were exiled from Germany under the operation of the May laws have addressed a memorial to the Pope, stating their wish that an equitable arrangement may be arrived at between Germany and the Vatican. The *Times* correspondent at Berlin says that this news is regarded as a very gratifying earnest of possible reconciliation.

THE ORDER OF CORPORATE REUNION.—The members of this Order are, we understand, making every effort to increase the number of their adherents, and their roll now includes some of the prominent Ritualistic clergy, and not a few of the younger men among the Ritualistic laity, a source from which they are daily gaining recruits. As the heads of the association profess to be doubtful as to the validity of the Orders of the Anglican Church, they rebaptize and reconfirm the persons they enrol, and we hear that services consisting of the mass in Latin have been held privately in London. We have reason to believe that a clergyman in the diocese of Rochester is one of the so-called bishops of the Order.—*Church Bells*.

THE RITUALISTS AND THE S. P. G.—At the monthly Board meeting of the Society for the Propagation of the Gospel, held on Friday, a resolution

was adopted by forty votes to thirty-two which it is understood will have the effect of removing the power of the present Board of Examiners (who are nominated by the Archbishops of Canterbury and York and the Bishop of London) to reject candidates for mission work, and will allow of candidates being placed on the society's list on the recommendation of a bishop without examination. The question arose out of the refusal some time ago of Mr. Rivington, a candidate, to reply to the question of one of the Examining Board as to whether or not he would resign his membership of the Society of the Holy Cross. On Friday the Rev. T. Outram Marshall, organising secretary of the English Church Union, in moving the above resolution, spoke so strongly of the alleged unfairness of the Bishop of London that there were loud cries of "shame," and the Archdeacon of London (Bishop Piers Cloughton), after a protest in favour of the Bishop of London's eminent fairness, left the room.

**THE REFORMED EPISCOPAL CHURCH.**—The following advertisement appears in the *Rock*: "The new scheme recently set forth by Bishop Gregg, of Southend, has no sanction from the Reformed Episcopal Church, as now existing in the United States, Canada, Bermuda, and Great Britain." A news paragraph in the same paper says: "Bishop Cheney and Governor Woodford, of the Reformed Episcopal Church, are expected to visit the Synod of this country shortly, when it is probable that more bishops will be consecrated by Bishops Cheney and Sugden." According to a Bristol paper the Reformed Episcopalians have been holding a series of services this week at Frome, in celebration of their anniversary. Bishop Sugden has preached two sermons and addressed a meeting on the subject of the revised Prayer-book. The local church have now about 800 in hand, and shortly intend commencing the erection of a church. In a letter to the *Record* "Nolo Episcopari," who sympathises with the movement, expresses his astonishment at the fuss its leaders are making about Apostolical succession, which is calculated to ruin a good cause." All men (he says) must respect honest self-sacrifice, and the abandonment of good positions in the Church of England for conscience sake; but that respect will begin to be modified from the day that a desire is recognised to occupy pretentious offices in another body. If it was indeed desirable to receive Episcopal consecration on any ground, one would have thought there would have been anxiety to avoid unsuitable and even odious comparison with the sees and status and titles of bishops of the Church of England, and that the Reformed Episcopalian Church would be launched with becoming modesty upon its own merits. So far from this, Bishop Gregg is, I believe, officially described as "Primate" in this "Realm"; and his see of Southend on one side of the Thames has been contrasted with the see of Canterbury on the other. Pretensions like this must render it very difficult for outsiders to discover the grave reasons which the new bishops had for separating themselves from the Church of England, and cannot be too soon refuted and disavowed."

**ECCLESIASTICAL STATISTICS.**—According to Hübner's "Statistical Tables of all the Countries of the Earth," there are in the German Empire 25,600,000 Evangelical Christians, 14,900,000 Roman Catholics, 28,000 Orthodox Greek Christians, 512,000 Jews, 6,000 of all other denominations or of none. In Austria-Hungary there are 23,900,000 Roman Catholics, 3,600,000 Evangelical Christians, 7,220,000 Greek and other Christians, 1,375,000 Jews, 5,000 Mahomedans, and others. In France there are 35,390,000 Roman Catholics, 600,000 Evangelical Christians, 118,000 Jews, 24,000 Mahomedans, and others. In Great Britain and Ireland there are 26,000,000 Protestants of various denominations, 5,600,000 Roman Catholics, 26,000 Greeks, &c., 46,000 Jews, 6,000 Mahomedans, and others. In Italy there are 26,660,000 Roman Catholics, 96,000 Evangelical Christians, 100,000 Greeks, &c., 36,000 Jews, 25 Mahomedans, and others. In Spain there are 16,500,000 Roman Catholics, and 180,000 adherents of all other denominations (details not given). In European Russia there are 56,100,000 Orthodox Greek Christians, &c., 2,680,000 Evangelical Christians, 7,500,000 Roman Catholics, 2,700,000 Jews, and 2,600,000 Mahomedans, and others. In Belgium there are 4,920,000 Roman Catholics, 13,000 Reformed Church, 2,000 Jews, and 3,000 belonging to other denominations. In the Netherlands there are 2,001,000 members of the Reformed Church, 1,235,000 Roman Catholics, 64,000 Jews, and 4,000 of other denominations. In Sweden and Norway there are 4,162,000 members of the Evangelical Church, 4,000 Greeks and other Christians, and 2,000 Jews; the number of Roman Catholics is not officially given—it is estimated at less than 1,000. For every 10,000 inhabitants there are yearly in—

	Births.	Deaths.	Marriages.	Elementary Schools.
The German Empire	406	292	96	1,500
Austria-Hungary	402	352	88	890
Great Britain and Ireland	346	220	77	800
France	267	231	86	990
Italy	360	306	80	708

Russia has the smallest proportionate number in elementary schools, about 150 per 10,000 inhabitants, and the United States of America the largest, 2,180 for every 10,000 inhabitants.

**THE BISHOP OF ROCHESTER ON CHURCH MATTERS.**—The Bishop of Rochester has just issued a long pastoral in which he asks his clergy for justice and sympathy, and to be slow to accuse the bishops of a

change of front or levity of principle because they mean to be fair all round and to refuse to try to govern the great Anglican Church as if she were no more than an obscure sect. His lordship says that the first great function of his office is to continue the transmission of the Apostolic doctrine and fellowship by ordaining an efficient clergy—to confirm, to preach, and to sustain the continual administration of the diocese. He is expected to be a leader bold and elastic enough to initiate new schemes for ever changing times, yet prudent enough, while he can stir the enthusiasm, not to lead his followers into a quicksand. After an interesting *resume* of the work effected in the diocese during the first year of his episcopate, the bishop lays down the lines of "work in front," including plans for the organisation of lay helpers, evangelists, readers, workers, a diocesan temperance society, the encouragement of theological study amongst the younger clergy by offering prizes of books (the bishop himself giving a prize of ten guineas), diocesan bursaries to help candidates for the ministry (the bishop offering one of £50 a-year for four years), a system of book colportage, and a charitable donation fund. The concluding portion of the pastoral treats of "the present distress," and in it his lordship deals plainly with those who oppose themselves to authority, and sets forth "our duty to be to check the bitter party spirit, to be quiet, firm, and wise, to see the difference between what is merely Anglican and more than Anglican—to bear with those who differ from us;" while he urges the younger clergy especially to seek diligence, patience, and humility, and deprecates their belonging to the Society of the Holy Cross or the Confraternity of the Blessed Sacrament, which, quite apart from their doctrinal specialties, tend to separate the Church into little sections, instead of compacting the unity of the whole. "They attract vital heat to the extremities, and keep it there. They bring into an abnormal and exaggerated importance particular verities or principles at the expense of the comparative insignificance of those they leave behind. They have also the result of manufacturing an unhealthy cliqueism, which must sooner or later seriously impair the corporate feeling of the Church and increasingly separate us from one another." If his lordship is asked why the bishops do not put these associations down, he replies that not only have they not the power, but that if they had, their use of it would cause such societies to meet secretly.

**LECTURES ON NONCONFORMITY.**—The second of a series of lectures on Nonconformity, delivered alternately at Highgate and Crouch End, was given on Wednesday evening, in Park Chapel Lecture Hall, Crouch End, by Dr. Kennedy, the subject being—"The History of Nonconformity, especially in England." The chair was occupied by J. Glover, Esq., of Highgate. There was a large attendance. The lecturer dwelt upon the historical aspects of the subject with great fulness, and towards the close adverted to various points suggested by the subject. It was a matter of interesting consideration whether the Church of England was a new church, dating from the time of the Reformation in the reign of Henry VIII., or whether it was the old Church, dating from the days of St. Augustine downward. This was a question which a certain class of divines in the Church of England were greatly interested in. If the Church was from the beginning, then the Ritualists would have stronger grounds for their position than otherwise they would. Another point for consideration was the analogy between the Ritualists and Evangelicals of to-day as compared with the position of the Ritualists and Nonconformists in 1662. If there was sufficient reason for the Nonconformists leaving the Church in 1662, the same reasons should to-day prevent the Evangelicals continuing in the Church, the Prayer-book being the same now as then. Many Evangelicals—among them his friend, Mr. Bardsley, of Stepney, than whom there was no warmer supporter of the Church of England—urged that the condition of things now was widely different. After remarking that a point for profitable consideration was how far the banishment of Dissenters had to do with the formation of true religious opinion, the lecturer said it was a question of some interest who brought about a recognition of the doctrine of liberty of conscience. The Baptists claimed that they did; but the lecturer believed it was the work of individuals connected with different sects. Certainly, if the Baptists did the work they were Independents at the time. (Laughter.) The lecturer concluded by urging the importance of the doctrine of liberty of conscience. In the words of Milton, he said, there were certain things which were "unforceable things." Force did not touch them at all. Will, reason, conscience, and feeling, were altogether outside the region of force, and it was useless to try to bring them within the region. As Milton said, a man might be a heretic in the Church. If he believed things only because his pastor said they were so, his belief was true, yet the very truth he held became his heresy. Mr. Carvell Williams proposed, and the Rev. Mr. Barnard, of Highgate, seconded a vote of thanks to the lecturer, which was accorded unanimously.

Nicholas Gade is writing a Festival Cantata for the four-hundredth anniversary of the Copenhagen University, next July.

The Rev. H. W. Beecher has just signed a contract for fifty lectures for 25,000 dollars, and expenses paid, to be delivered in England, Scotland, and Ireland.

## Religious and Denominational News.

Mr. Spurgeon, who was very unwell last week, was not so far recovered on Sunday as to permit of his officiating at the Metropolitan Tabernacle. The services were conducted by the Rev. Mr. Spurgeon, sen., will be well enough to resume his duties next Sunday.

Mr. W. C. Jones, who five years ago gave the Church of England Missionary Society 200,000*l.* as a capital fund for the support of native evangelists in certain missions, has now given a further sum of 35,000*l.* to be employed for the extension of evangelistic work by the native church in India.

**ONGAR, ESSEX.**—The Rev. S. Chisholm, late of Spalding, having accepted the unanimous invitation of the church at Ongar to become their pastor, a tea-meeting of the church and congregation was held on the 13th inst. to give him a cordial welcome. There was a large attendance and most hearty expression was given by the friends of their thankfulness and pleasure in obtaining his services, and of their good wishes and hopes in the encouraging prospects of his settlement among them.

**OWESTREY.**—The Rev. T. Gasquoine, of Oswestry, has been ordered by his medical adviser prolonged rest, owing to a serious attack of illness, from which he is slowly recovering. The *Oswestry Advertiser* says:—"The greatest sympathy has been shown with the rev. gentleman by members of all churches and classes, and his temporary withdrawal from active work will be regretted, not by his own congregation alone, but by the community, in whose welfare Mr. Gasquoine has always taken a lively interest."

**A CHURCH MISSION,** which is to last a week, began in the City of York on Sunday, under the sanction and control of the archbishop. Among the missionaries are two London clergy, the Hon. and Rev. E. Carr Glyn, vicar of Kensington, and the Rev. Arthur Williamson, vicar of St. James's, Norlands. The Rev. George Body is another of the missionaries, and the *York Herald* states that some of Mr. Sankey's hymns are contained in the special hymnal used at the church where Mr. Body is working.

**THE CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.**—Many temperance sermons have been preached from Congregational pulpits during the last two Sundays. The above association have by circular called attention to the recommendation of the Congregational Union's reports on intemperance that the second Sunday in November should whenever practicable be regarded as Temperance Sunday. The practical hints for the promotion of temperance prepared by the council have also recently been greatly in demand, and have been gratuitously supplied. Successful meetings were held last week by the Rev. E. S. Prout, M.A., at Torquay, the Rev. G. B. Johnson presiding, and at Newton Abbott, the Rev. J. Sellicks in the chair.

**SOUTHAMPTON.**—Services have recently been held in connection with the anniversary and extinction of the mortgage debt on Kingsfield Congregational Church. On the Sunday the Rev. Dr. Stoughton preached to a large congregation. Next evening there was a tea and public meeting, Mr. T. J. Hankinson presiding, at which congratulatory addresses were delivered by various ministers and gentlemen. The Rev. S. B. Stribling, the pastor of the church, stated that since his settlement, eight years ago, the church had cleared off a debt of 1,200*l.*, and that they had been much encouraged in this effort by the generous offer of an anonymous friend of one-third, upon condition that the church raised the other two-thirds of the remaining debt. The meeting was an enthusiastic one throughout, and great hopes were expressed for the future prosperity of the church.

**MORLEY, NEAR LEEDS.**—On Tuesday, Nov. 5, and two following days, a very successful bazaar was held in Rehoboth Independent Chapel, Morley. It was opened by the Mayor of Leeds, Mr. E. H. Carbutt, who was accompanied by a number of ministers and gentlemen representative of the various religious bodies in the town. There was a crowded and respectable audience. Some nine years ago, in the necessary alteration and enlargement of the chapel and school premises, after payment of about 1,200*l.*, a debt of 800*l.* remained. Both the pastor, the Rev. I. James, F.S.A., and the people had long felt this to be a great burden and a hindrance to Christian work. During the last year the ladies of the congregation, led on by an energetic finance committee, had determined to do something to get rid of this debt—to reduce it at least 400*l.* Preparations had been made for the bazaar which has just been held with such marked success. From the beginning the people, both old and young, had entered into the work with enthusiasm, and hence a success beyond their highest expectation. The proceeds of the bazaar amounted to over 500*l.*, by which, with 80*l.* already in hand, and after all expenses are paid, the debt will be reduced to 250*l.*, which it is hoped will be very shortly cleared off.

**NEWPORT, ESSEX.**—The memorial-stone of a new Congregational chapel in this village, of which the Rev. J. Hutchin is the minister, was laid on the 13th inst. by Mr. G. W. Perry, nephew of Mr. Isaac Perry, of Chelmsford, who was prevented being present by the state of his health. Considering the inclement weather, there was a considerable attendance on the occasion. After the ceremony the company adjourned to the schoolroom, where an address on Congregational principles was delivered by the Rev. J. Cuthbertson, B.A.,

chairman-elect of the Congregational Union. At the subsequent tea and public meeting Mr. Hutchins gave a history of the Independent Church at Newport, which was originated by the Rev. F. Holcroft, Fellow of Clare Hall, Cambridge, who was one of the noble band of godly ministers who, in 1662, to the number of 2,000, gave up their livings in the Established Church for conscience' sake. He stated that the new place of worship would provide accommodation for about 450 persons, and that 1,200<sup>l</sup>. was still needed to meet the cost, and read a list of subscriptions amounting to 813<sup>l</sup>. Addresses were delivered by the Revs. D. Davies, D. Grigsby, and W. Cuthbertson. The proceedings excited much interest. It is expected that the new building will take place in May next, till which time services will be held in the schoolroom.

## AMERICAN JOTTINGS.

It would really seem that the worst of the yellow fever pestilence is over. The death-list has shrunken—in Memphis especially—to a very low figure, and fugitives are beginning to return to their homes. One of the most serious results of the epidemic has been its effect upon trade. The recent great failure of Dodd, Brown, and Co., of St. Louis, is directly traced to the stoppage of business from this cause, and only a quick revival of commercial activity can avert other similar disasters. The deaths of ministers by the fever down to the present foot up fifty-six; of these twenty-four are Catholics, thirty-one Protestants, and one a Jewish rabbi. Dr. Thomas O. Summers, the first Nashville physician who volunteered to go to the assistance of the plague-stricken in Memphis, has received a massive gold medal and clasp, in recognition of his conduct, from a company of friends in Nashville. As the disease passes away, the opportunity comes for a deliberate and systematic inquiry into its causes and features. It seems that the American Health Association has already commenced work in this direction, having as an independent body been supplied with money for the purpose by Mrs. Elizabeth Thompson, of New York, who has offered substantial aid to the Government through the Surgeon-General at Washington. Meanwhile, it is reassuring to have the opinion confirmed by the decline of the epidemic in the Southern States that a minimum temperature of 75 deg. Fahr. is required to keep the disease alive, and much greater heat for its propagation.

Few men have been more fortunate as bookmakers than Alexander H. Stephens, formerly Vice-president of the Southern Confederate States, whose "Constitutional View of the War," two volumes—in which he admits that the restoration of the Union, and the abolition of slavery, have been an immense benefit to his country and to humanity—has sold, it is said, to the extent of fully 70,000 copies. He received a royalty of 25 cents a volume, and thus made 35,000<sup>l</sup>. from the work—more than most professional authors make in their entire lives. But in an unguarded moment he appears to have invested in a daily newspaper, and his literary royalty vanished. He is in Congress, however, where he earns a salary.

Mr. Moody, the Revivalist, is settled in his winter quarters at Baltimore. His plan is to devote six hours each day to study, besides conducting one meeting daily in the churches. He began October 13, by preaching to the 300 or 400 inmates of the city gaol. The next day he met all the pastors of the city. The *Methodist* pays its compliments to the evangelists in this plain but not over-courteous language:—

The Rev. Mr. Pentecost, the counterpart of Moody in the handling of a Bagster Bible, and much of the mannerism of the sacred desk, but a very different person in plain statement and Scriptural exegesis, is labouring nightly at Association Hall, Philadelphia, where large congregations attend his preaching. The outcome will most likely be another crop of bearded evangelists with limp Bibles, and superficial experience in attending to lead sinners into the "way of salvation."

The Rev. John Kennedy, D.D., of Stepney, contributes a long and an elaborate article to the *Boston Congregationalist*, on "English Congregationalists and Modern Theories of Future Retribution." It is called forth by and is a reply to a criticism that had appeared in the *Presbyterian Banner* on the action of the Congregational Union of England and Wales at its meetings in May last. The *Banner* stated that the Union took a backward step "by resolving that among English Congregationalists a man may be recognised as completely evangelical, although denying the eternal punishment of the wicked, or the natural immortality of the soul"; and added that Mr. Dale, of Birmingham, was "among those who spoke most vigorously in advocacy of the fraternal recognition of those not regarded as evangelical." Dr. Kennedy joins issue with this entire statement, and stigmatises that portion relating to Mr. Dale as "wilfully false or wickedly careless," seeing that he spoke vigorously and conclusively against any such recognition. Quotations are given in support of this from Mr. Dale's remarkably able speech, which none who heard are likely to forget. There was no need for this to be done for the sake of English readers, or even of well-informed readers across the Atlantic,

but it seemed desirable for general information. Dr. Kennedy proceeds to say:—

The *Presbyterian Banner* makes the further assertion that, "in deference to Dr. Dale and the Rev. Edward White, the synopsis of doctrine accepted by the Union conspicuously omits eternal punishment and life everlasting." This may seem to a stranger to be a natural inference from certain well-known facts to which I will presently refer. But yet it is not true. The "Synopsis of Doctrine," which the Union affirmed at its annual assembly, was not a creed or a Confession of Faith. It was only a protest, in popular language, against the position taken by a conference which had been held at Leicester in the preceding October, viz., that "religious communion is not dependent on agreement in theological, critical, or historical opinions." And this, its true intent, was asserted and explained over and over again in the course of the debate. . . . Nor is it true that the Union has resolved that "among English Congregationalists a man may be recognised as completely Evangelical although denying the eternal punishment of the wicked or the natural immortality of the soul." The question has never been raised in any of its meetings, so far as I know, and most certainly no resolution has been passed and judgment expressed on the subject.

Dr. Kennedy next gives a statement of facts familiar enough to English readers, as to the views held by the Rev. Edward White, and others, including Mr. Dale; but without attempting a categorical answer to the question whether those holding such views are practically recognised among English Congregationalists as completely Evangelical; inasmuch as such a categorical answer would require a definition of some of the terms of the question. Moreover, Dr. Kennedy states that he has no means of knowing how far the theory advocated by Mr. White, or the somewhat similar one of "immortality nisi" propounded by Dr. Parker, is accepted by English Congregationalists, although it may be fairly assumed to be held by many. He quotes in his article at considerable length from what Mr. Baldwin Brown and Dr. Allon wrote in the *Contemporary*, and from an article in the July number of the *British Quarterly*, and then he proceeds:—

So far as my knowledge extends, those who reject or doubt what has hitherto been the commonly received opinion, are divided into two classes—those who believe with Mr. White, that after a season of retribution, prolonged possibly through ages, the wicked will cease to be; and those who believe, with Mr. Baldwin Brown, that no soul shall ever cease to be, but that there is "hope" concerning even the "lost," that they may be restored to God and holiness. These two classes write strongly, almost scornfully, the one against the other.

But confining himself to the task of "a reporter," Dr. Kennedy thinks it right to give prominence to two points. 1. They all believe in a fearful retribution to be awarded by the Divine Judge in the Great Day, and are alive to the danger which may arise from what they would regard as a perversion of their doctrine; the danger of supposing that it will be all well in the end. "How far either of the theories I have mentioned is justly chargeable with a diminishing of the awfulness of the consequences of sin, I do not now inquire. But the riteness of speculation on the subject has unquestionably a relaxing influence." 2. The other point is that, so far as English Congregationalists are concerned, the questioning or rejection of the old view of everlasting punishment is not connected with any weakening of their attachment and devotion to Evangelical truth. This is true, at least, so far as the public leaders are concerned. Dr. Kennedy then quotes a number of sentences in particular from Mr. Baldwin Brown's May address, to convey to American readers an idea of the earnestness with which he enunciated his faith in Evangelical truth.

That Dr. Kennedy treats the whole question forcibly and logically may be taken for granted by all who know him and his clear and incisive style; but whether his work as "a reporter" of the facts will be quite satisfactory and conclusive to some of the dialecticians in New England may be doubted. They are likely to draw wider conclusions from the premises laid down, even notwithstanding the very careful manner in which Dr. Kennedy guards himself in the following paragraph:—

From this narrative it will be manifest, without a formal statement, that the differences which have arisen, and which are so keenly discussed, in relation to the duration and issue of the retribution which awaits the wicked, do not affect the ecclesiastical position of Congregational ministers in England. Those who hold by the older view—including, I presume, the great bulk of our older ministers, and very many of the younger—and those who adopt or incline to any of the known views which I have mentioned are united in ministerial fellowship. The questions on which they differ are regarded on both sides as of great importance and solemnity, but not of a character to render it necessary to separate into opposing denominations those who are one in their faith in Christ Himself, and in His redeeming work. I speak of this simply as a fact, and cannot now attempt to discuss the right or wrong of the matter. Our present position is not the result of a deliberate decision on the question of unity or division. We have grown into it. But it should be remembered that the bonds which unite Congregational ministers in Old England have for generations been much looser and more indefinite than those which unite them in New England. I believe we have suffered much in many respects from our laxity and isolation, and for many years past there has been a very general movement in the direction of more stringency and organisation. I have taken a humble part in promoting this movement, but I am not prepared to say that it would be right and wise, even apart from the consideration of consequences, to make our differences in regard to future retribution a subject of ministerial discipline, or a test of ministerial fellowship.

As has been before pointed out, this question has in several instances of late been made a test question in New England, where the lines of orthodoxy are strictly defined, and where there is a strong infusion of the Presbyterian element in the working of Congregationalism; no minister being allowed to settle over a church without running the gauntlet of a rigid and searching inquiry by delegates from neighbouring churches in council assembled, both as to his doctrinal views and his personal character. Concerning the communication above quoted, the *Independent* of New York writes:—"What the notion of orthodoxy is among English Congregationalists may be judged by the letter of Dr. Kennedy to the *Congregationalist*. He shows that there is in England a certain degree of liberty held to be permissible within the limit of Evangelical belief, and that such men as Mr. Dale, Mr. Baldwin Brown, and Mr. Edward White, although they deny the endlessness of punishment, as do many who agree with them more or less, must yet be held to be heartily Evangelical. This is no more than we have repeatedly informed our readers. What English Christians understand by Evangelical faith is that faith which accepts of good news of salvation from sin offered through the atonement of the Son of God."

The Rev. Henry Wilkes, D.D., Professor of Theology in the Congregational College, Montreal, recently celebrated the fiftieth anniversary of the preaching of his first sermon by an address before Zion Church, in which many interesting reminiscences of his busy ministerial life in the British Isles and in Canada were given. In 1828, at the age of twenty-two, he left Montreal for Glasgow, to enter upon a course of education. In 1833, after considerable experience in itinerating, he was settled over a church in Edinburgh, where he remained for three years. In 1836 he returned to Montreal, where for thirty-five years, or until 1871, he was sole pastor of Zion Church; during which time he was also connected with various public enterprises, doing also more or less editorial work. In 1870 he was called to his present position, becoming pastor emeritus of the church. During these later years he has done considerable preaching, but his main energies have been devoted to the work of training young men for the sacred office.

THE CITY OF GLASGOW BANK.—The amount subscribed for the relief of the Glasgow City Bank shareholders amounted on Saturday evening to more than 192,000<sup>l</sup>. Of this amount Glasgow has subscribed 141,600<sup>l</sup>. The depression of trade in that city is severely felt, and the number of unemployed people increases daily. There seems too, to be a great amount of irritation among them at the large sums being subscribed for the City Bank shareholders while nothing is being done for them. On Friday in the High Court of Justiciary, Edinburgh, the judges gave their decision in the petition for bail for the directors, manager, and secretary of the City Bank. The Lord Justice General said he declined to interfere with the Lord Advocate in the matter, and refused the petition. All the judges concurred, with the exception of Lord Young, who held that the offences charged were bailable. A Glasgow paper of Monday gives a list of upwards of 150 failures in Glasgow and the West of Scotland directly and indirectly traceable to the stoppage of the City of Glasgow Bank. The total liabilities of the Scotch firms who have been dragged down are 25,000,000<sup>l</sup>. The value of the capital of the Scotch Banks on the 1st of October was 24,000,000<sup>l</sup>. The value on Saturday last was 19,000,000<sup>l</sup>.

THE SUNDAY CLOSING OF PUBLIC HOUSES.—The following address has just been issued by the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday in England and Wales:—"By the guidance and blessing of Almighty God, the Bill for closing public-houses in Ireland on Sunday has become law; and on Sunday, the 13th of October, except in the cities of Dublin, Belfast, Cork, Limerick, and Waterford, the whole of Ireland came under the full operation of the Act. We thankfully congratulate all the friends of the measure on the success that has thus been attained. Animated by this victory and instructed by the noble and untiring efforts by which it has been obtained, we now earnestly seek the strenuous co-operation of our fellow-countrymen, that England and Wales may possess the boon which has brought gladness to Scotland and Ireland. The sister kingdoms won their success by getting a large majority of their members of Parliament to vote in favour of their measure; and England must win her prize in the same way. We therefore call upon all who desire the deliverance of our land from the blighting effects of the Sunday liquor traffic to exert all their influence to get their present representatives and all candidates who may seek their future suffrages to engage to vote in favour of the English Sunday Closing Bill. This Executive will welcome communications from those who have any suggestions to make, or who seek further information as to the best means of bringing the question before their representatives. And especially does it ask for earnest prayer that success may soon crown our united efforts, and that thus the miseries which result from the Sunday liquor traffic may cease."

A clergyman, in speaking of one of his parishioners who was so given to argument that it was difficult to converse with him on any subject, said: "Brother X. is so argumentative that he will dispute with a guide-post about the distance to the next town, and argue with a tombstone as to the truth of its epitaph."

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SMITH, STARLEY and CO. (Limited).

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ARTHUR KELSEY, Secretary.

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# The Nonconformist.

WEDNESDAY, NOVEMBER 20, 1878.

## THE WEEK.

THIS is the last day for the receipt of Shere Ali's reply to Lord Lytton's ultimatum. Up to this morning there is no indication that the Ameer of Afghanistan will make any response at all; and that there is no expectation of his submission may be inferred from the fact that the Indian Viceroy has arrived at Lahore, so as to be near the scene of operations, and that all is now ready for an immediate advance of the Anglo-Indian forces. The arrangements for a winter campaign are described as having been most extensive and costly. Possibly before this evening the die will have been cast, and England will have been committed to a war for which no reasonable pretext can be found, as to the causes of which no authentic information has been vouchsafed, and which is condemned by most of the highest Indian authorities resident in England, as well as by public opinion generally.

Rather late in the day—but not too late to subserve some useful purpose—a committee was formed, with Lord Lawrence as chairman, about a week ago to obtain an expression of public opinion in favour of the immediate summoning of Parliament, and of the circulation of a memorial to the Government. That document refers to the circumstances which will probably lead to a war with Afghanistan—to the unfounded report of a threat to shoot Major Cavagnari; the alleged insolence of the Ameer's reply, which has never yet been published; and to the recent declaration of the Prime Minister as to the need of a "scientific" frontier. The memorial goes on to say:—

Any advance of the present frontier has been condemned by a great majority of the highest civil and military authorities of Indian experience; and appears to be inconsistent with the ordinary principles of justice. The Government promised on the 17th of August last that papers explanatory of the Central Asian and Afghan question should be produced in a few days. These papers have not been published up to the present time. Great expense has already been and is now being incurred, and much greater expense must be incurred, if the policy of the Government is further prosecuted. This expenditure, if borne by the United Kingdom, has been and is being made without the consent of Parliament; and if by India, without the consent of the Council of the Secretary of State. We protest against any further steps being taken in a course of action that appears at once impolitic and unjust until the fullest information has been given to the nation, and its consent obtained through its representatives; and we therefore ask that Parliament should be summoned without delay.

This document in a few days was signed by many influential peers, including the Duke of Westminster, Earl Grey, and Lord Lawrence, by a large number of members of the House of Commons, and by a host of persons eminent in the political and literary world, by clergymen of various denominations, and by representative men generally. The promptitude with which the memorial has been signed irrespective of party bias indicates the depth of indignation which the Indian policy of the Government has excited.

The Prime Minister was asked by the Afghan Committee to receive a deputation on an early day, with the view of inducing the Government "to send out instructions to India by telegram forbidding the commencement of war with the Ameer of Cabul for the present, and until specific instructions are received from England"; to publish all the official papers without delay; and to summon Parliament at the earliest practicable period. After taking two days to consider the subject, or allowing the memorial to remain for that time at Downing-street during his absence at Sandringham, Lord Beaconsfield yesterday despatched a reply to Lord Lawrence. He promises that the opinion "indicated" in his lordship's letter shall receive the attention of the Cabinet, but sneers at the proposal for a deputation to give "a more extended expression" to them as useless, "especially as the Government and the country have already so frequently and so recently had the advantage of copious explanations of them both from your lordship and others who act with you." As to the assembling of Parliament

the Government will be guided by the letter and spirit of the Act of 1858 relating to India, which "would appear to be a not less satisfactory and scarcely less constitutional mode of meeting the occasion than a process of memorials and deputations." The official papers on the subject dating back from an early period are very voluminous, which is pleaded as an excuse for delaying them for three months, but the promise is made that they shall be issued before the end of November. This skilful, carefully-worded, and contemptuous letter was considered at a meeting of the Afghan Committee yesterday, and a resolution was adopted emphatically condemning the Prime Minister's "apparent determination, in the event of war being declared against the Ameer of Afghanistan, not to advise Her Majesty to consult Parliament until hostilities have been commenced," and deciding to receive further signatures to the memorial "as a continued protest against the refusal of the Government to give any promise that Parliament shall be summoned before war is declared." On this occasion Lord Lawrence produced the evidence of the Foreign Secretary to the Indian Government to show that during his interview with Lord Mayo in 1869 Shere Ali did not express his willingness to receive a resident English envoy, as is implied in the Memorandum of Sir Bartle Frere, so eagerly published by the Cabinet. Thus the attempt to make the late Government responsible for the state of things which led to the present difficulty with the Ameer of Afghanistan has broken down?

Count Schouvaloff, on his way back to London from Livadia, has made some stay at Vienna and Paris with a view to explain the altered policy which his Imperial master has decided to pursue in Eastern Europe, and perhaps to obtain consent to some modifications of the Treaty of Berlin. The Russian Ambassador has not, it is said, made much impression either upon Count Andrassy or M. Waddington, and the St. Petersburg papers, which have been very reserved of late, declare that the Czar's promise must be kept if it be possible—the difficulty being the alleged resolution of the Bulgarians not to recognise the Balkans as a dividing line. It seems that Prince Dondoukoff, who has done his utmost to encourage this movement, has been summoned to Livadia, and there are signs that the great Russian force in Roumelia is being partially withdrawn. On the whole, the news from the Turkish provinces is reassuring. From Philippopolis we learn that the treasury chest and archives of the province, which have heretofore been in Russian hands, have been made over to M. Schmidt, who was appointed by the European Commission, and that that body is proceeding with its appointed work with great energy and discretion. The Mahomedan Begs of Bosnia and Herzegovina have petitioned the Austrian Emperor definitely to annex those provinces, and have promised to be faithful subjects. The Porte is now quite ready to agree to a convention which will put the Bosnian question on a legal basis, and is also about to appoint commissioners to meet those of Greece, to arrange for a rectification of frontier—not, indeed, that suggested by the Congress, but one embracing "important concessions."

A vigorous attempt is being made to relieve Turkey from the financial embarrassments caused by its heavy floating debt and large issue of the cairnes. It is proposed to issue a loan for twenty-three millions sterling at four per cent., the interest being guaranteed by England on the surplus revenues of Cyprus and Syria and the Egyptian tribute, the receipts accruing from these sources to be placed under the superintendence of our Government. The idea is that by this arrangement the Porte would get rid of all its floating liabilities, wield a surplus of about a million sterling, and be able ere long to begin paying some interest on the old loans. The scheme is at present no more than a suggestion of the Financial Commission, and we shall be much surprised if it comes to maturity.

As was expected, the French Senate has chosen three life-senators adverse to the Republic, the three monarchical parties being able in this case to combine in favour of a Legitimist, an Orleanist, and a Bonapartist. The majority of three, which they obtained on Thursday, will disappear when, in less than two months, one-third of the Senate is renewed by popular election. In the Assembly there have been scenes of some excitement—first in connection with the validity of the election of M. de Mun, formerly a cavalry officer, and now a fervid Catholic lay preacher, who was unseated for corrupt practices; and next, when M. de Fourtou, the moving spirit of the Duc de Broglie's infamous Cabinet, was brought to book for his electioneering malpractices. The ex-Minister of the Interior, whose expulsion from the Chamber was certain, resolved to brave it out, and in a long and defiant speech he expressed his regret that he could not do all he wished while in office. M. Dufaure, the Prime Minister, unexpectedly replied to the delinquent member, and made a hearty and judicious speech in defence of the Republic and Liberal principles, which, according to the reported remark of Marshal MacMahon, at a subsequent Ministerial Council, has made an "excellent impression." Clearly the De Broglies and De Fourtous are leaving the French political stage, and the Conservatives will have to reorganise under more creditable leaders.

The news of a dastardly attempt upon the life of the young King of Italy has created deep sympathy throughout Europe, and a feeling of horror amongst all his subjects, with whom he is universally popular. This is the third attempted assassination of a reigning sovereign within the year—twice the Emperor of Germany, and at a later period the King of Spain, having been thus attacked. In the present case the criminal was a cook, who while His Majesty was entering Naples on Sunday rushed forward and struck at him with a knife. The blow was parried, and Signor Cairoli, the Prime Minister, interposing, received the second thrust, which wounded his leg, but did not prevent him from holding the assassin till he was properly secured by the guard. There is still some doubt whether Passananti was instigated by the Italian branch of the International, or is only a half-crazy visionary, who dreamed of a universal Republic and hated kings. But there is no doubt whatever of the profound sympathy felt with King Humbert, whose very popularity seems to have been the ground of Passananti's enmity, and who will probably be waited upon by the entire Parliament now assembled at Rome, to offer congratulations on his escape. The Prime Minister is recovering from his wound. The public excitement in Italy has been increased by the explosion of a bomb thrown among a body of soldiers who formed part of a procession in Florence to celebrate the King's escape, and which is attributed to the spite of members of the International Society.

The departure of the Marquis of Lorne for the seat of Government in Canada, accompanied by his wife, the Princess Louise, was attended with all proper circumstances of respect and goodwill, and with much less of official funkeyism than could have been expected. The replies of the new Governor-General to the municipal and other addresses presented at Liverpool and at Londonderry, were marked by good taste and good feeling, and they augur well for his career in Canada. Party feeling runs high and strong in the Dominion, both in politics and in religion. It is difficult for an Englishman who has never visited Canada to realise how intense and fervid is its partisan warfare, and to what an extent personal considerations are allowed to weigh in public affairs. Lord Dufferin exhibited marvellous tact and discrimination in steering clear of embroilments, and succeeded in the difficult task of winning the good opinion and the respect of all parties. The Marquis of Lorne has some disadvantage in

following this accomplished and successful administrator. Yet he has the advantage of an illustrious example in his predecessor. But all the reports that come from the Dominion show that the people are prepared to welcome their new Governor-General and the Princess with effusive loyalty. The speeches made at Liverpool and at Londonderry have been transmitted by cable, and it has brought back a report of the favourable impressions produced throughout the confederation of British provinces, and also in the United States. It is to be hoped that the sentiment thus evoked will be wisely directed to patriotic ends, and that a season of renewed material prosperity and of social and moral advancement will speedily dawn upon the Dominion.

Some one—we believe it was Lord Derby—said that England drunk itself out of the Alabama difficulty. He might have said “drunk and smoked.” It seems, according to a Parliamentary return just issued, that even now when the revenue required to meet our colossal expenditure is so large, more than one-half is derived from the drinking and smoking habits of the community. The following are the authentic details relative to the year ending March 31, 1878:—

Excise and Customs Duty on Spirits	£20,675,928
Duty on Malt	7,721,549
Duty on Wine	1,628,295
Duty on Sugar used in Brewing	526,208
Excise Licences for Spirituous Liquors and Tobacco	1,941,912
Tobacco Duty	8,006,836

Total . . . . . £40,500,728

There can be little doubt that the returns for the year ending with next March will tell a somewhat different story, the widespread distress having greatly reduced the purchasing power of the community for articles of consumption which are not necessities of life. Not the least effectual means of thwarting the present foreign policy and reckless extravagance of the Government would be the general disuse or restricted use of intoxicating drinks and tobacco, which so largely sustain the revenue of the country.

The daily journals continue to report the closing of iron works and of textile factories, and the failures that occur in our great industries. Numerous volunteer physicians come forward with their diagnoses of the commercial complaint and with infallible remedies of their own devising. To predict a speedy revival of trade would be hazardous; for the conditions needful to returning prosperity do not as yet present themselves. Yet we are of opinion that the present season of adversity, prolonged and trying though it be, is not without its salutary uses. A check is being given to reckless trading, and also to reckless expenditure; both of which evils had attained to undue proportions. English manufacturers and their work-people are having the conviction forced upon them that they no longer enjoy, as used to be the case, a monopoly of resources and of inventive skill. They are being closely run by Continental and American workers, and can only hope to win in the commercial race by making better articles at a lower price than their rivals. England still possesses the great advantages of abundant capital, of large available raw materials, and of extensive skilled labour. Can these be turned to effectual account in the cheap production of attractive and saleable goods? This has not always been the case, although probably the sweeping statements about adulterated and worthless articles have been largely exaggerated. Mr. Mellor, M.P., addressing his constituents at Ashton-under-Lyne on Thursday, said that “what really prevented our cotton cloths going to India was the rascality practised at Blackburn and elsewhere.” He proceeded to speak of a recent case in the Rochdale County Court, in which it was admitted that cotton cloth was adulterated or loaded to the extent of 200 per cent. with “sizing”—which meant, according to the witnesses, flour, china clay, Epsom salts, chlorate of zinc, chlorate of magnesia, and glue. That there should be a proportion of what Mr. Mellor called “rascals” in so large a trade is, unhappily, only to be expected; but we are not, therefore, to brand all engaged in it. Still, it behoves the honest members to protest against and to denounce such practices. Now that the market rates of raw materials, and notably of cotton, are unprecedentedly low, it will be strange indeed if English enterprise and English skill are not equal to the emergency. Happily, the prices of the staple commodities of life are cheap, thanks to the bountiful harvest in America; and hence our working population have not scarcity and dearness superadded to diminished employment and falling wages.

#### THE MONSTER BALLOON OF PARIS.

This great balloon, which has been not the least among the many attractions of Paris during the present year, has been bought by an enterprising Englishman for exhibition in London. This being the case, it becomes of interest to note the special features which distinguish it from other balloons. Its appearance is familiar to all visitors to Paris, for many times in each day it could be seen hovering over the city, its size making it a conspicuous object; the means, however, by which M. Giffard, the constructor and proprietor of the balloon, has succeeded in his ambitious project may not, perhaps, be equally familiar. Every part of the arrangement, from the covering of the balloon to the machinery, is entirely original, and was devised by M. Henri Giffard himself, who, in spite of the ridicule to which all enthusiasts, and aeronaut enthusiasts in particular, seem exposed, has persevered since the year 1843 in carrying out his various plans for balloons and for machines, capable of being propelled and guided in the air by the traveller. As early as the year 1852 he constructed such an aerostat, which was partially successful; and the first idea of a steam captive balloon was also his. He exhibited the first at the Paris Exhibition of 1867, and another the following year at the London Exhibition.

Since that time M. Giffard's efforts seem to have been concentrated upon the production of this monster balloon, whose great size as well as the mathematical care with which all its parts have been planned, mark an era in the history of aeronautical science.

The balloon is erected in the Court of the Tuilleries, placed at the disposal of M. Giffard by the Minister of Public Works, though a large sum had to be paid for the use of the ground. Although surrounded by large buildings—the galleries of the Louvre and the skeleton of the Tuilleries Palace being close by—it's size is none the less apparent. Even when fastened to the ground it rises high above the Arc de Triomphe. It is fully three times the size of an ordinary balloon, and is by far the largest that has ever been made, having also the greatest lifting power. Its diameter is about forty feet, and the shape spherical; while the car has the novel form of an open gallery running round the cable to which the balloon is attached. It is inflated with hydrogen gas, the lightest of gases, but also the most difficult to imprison. The covering in this case, however, has been so contrived that it is almost impermeable; the balloon remaining inflated for months in spite of its exposure to all kinds of weather. The coverings of balloons are usually made of simple calico, or of silk varnished with linseed oil, according to the gas used for inflation. Neither of these materials are impermeable to hydrogen, and they did not therefore meet M. Giffard's requirements. The covering that he has adopted, after numerous trials, is composed of layers of different tissues, and is over an inch in thickness. The inner and outer layers are of muslin, the latter having a coating of varnish; between these are alternate layers of indiarubber and linen; and the whole is painted white, in order to absorb as little solar heat as possible. This curious covering took more than five months to make.

Enveloping the balloon is a net, of which the cords are so disposed that the entire weight of the car and the cable is ingeniously distributed over the whole surface; it also serves to attach, by loose strings, the balloon to the ground. The cord of which this net is made is of such a size that knots in it would rub and perhaps tear the covering; it is therefore interlaced in a very clever manner. From the immense length required a special factory had to be constructed, with three galleries around the walls; here 110 workmen were engaged in different parts of the manufacture of the rope. Those on the ground-floor crossed the cord, whilst those above fixed it in this position by bands of tarred string, over which a cross-shaped piece of kid was tightly fastened by means of a string passed through four eyelet holes on the outer side. The cords are thus prevented from slipping, and yet a perfectly smooth surface is presented to the inner side of the balloon.

In another factory each of the pieces of material destined to form the balloon were separately subjected to a pressure three times greater than that to which they would actually be exposed, to test their strength. The material was also stretched to its full extent, thus preventing any future alteration of shape, and also as a precaution against the exterior varnish—to be afterwards laid on—cracking, owing to its dilatation being less than that of the covering. These pieces were then

accurately cut to a certain shape, so that the seams might be all exactly parallel, the strips sloping gradually from the centre to the extremities of the balloon. They were then sewn together in a workshop built in the court of the Tuilleries. The seams were next covered with a double band of muslin and indiarubber to make all secure; so that when liquid indiarubber was dry, it was impossible to separate these bands from the material itself. Five months of incessant work completed the making of the material; another month or so saw the two hemispheres of the balloon finished, for it was necessary to make them separately. These then received two coatings of varnish, and a final one of white paint. Continual rain greatly prolonged this work, which was necessarily performed in the open air. The two halves had now to be sewn together, and taken to the basin where the cable terminated.

The inflation of the balloon was the next process, several series of cords securely attaching it during this process to the ground. As the inflation proceeded, sand bags were fastened to these cords to weigh it down; fully 1,600 of these bags were in use by the time the operation was completed. The balloon had now to be attached to the cable—of immense size and strength—which is conveyed along an underground passage from the windlass around which it is wound to the basin over which the balloon is placed. The cable passes by means of a doubly jointed axis round a pulley with a movement in every direction, so as to leave the balloon free to be blown in any way. It is then attached to a steel ring depending from the net which surrounds the balloon, its weight being thence distributed over the whole surface of the net. The net also supports the wooden framework of the car, suspended by ropes from two steel rings round which the ends of the cord from the net pass—and from one of which hang the cords attaching the balloon to the earth. The car is made of walnut wood, in the shape of a gallery, and is capable of holding sixty or more people. In the open space inside this gallery is the cable and a dynamometer, whereby the exact lifting force that is being exerted can be read off at any moment, a pressure that may vary from 100 to 25,000 kilogrammes being correctly measured and registered by it. At the bottom of the gallery, which has a double floor, are stored anchors, grappling-hooks, bags of ballast, and every necessary provision in case the balloon should be accidentally freed from its captive condition.

To provide for the possible, but very improbable, rupture of the cable, the balloon is furnished with a valve placed at its summit and hermetically closed, but capable of being opened by the aeronauts in the gallery below. The valve is protected from wind and rain by means of a light wooden covering, giving it the appearance of a small extinguisher or conical cap placed upon the top of the balloon. A second safety valve in the lower part works automatically, allowing the surplus gas to escape when it has dilated to too great an extent. The windlass around which the cable is wound is spirally cut so that the cable may be wound evenly and smoothly. The engines for turning the windlass are of 300-horse power.

We have not yet considered one of the greatest difficulties that M. Giffard had to overcome; namely, the production of a lifting power capable of raising the enormous weight of his balloon, with its passengers, cable, and other accessories. Hydrogen gas alone possessed this requisite power, but M. Giffard had to devise some efficient means of producing the immense quantity he required, the usual method adopted being wasteful and laborious. Iron, as everyone knows, becomes rusty in water, that is, it combines with the oxygen of the water, thus forming oxide of iron, and setting free the hydrogen. By the addition of sulphuric acid, the oxide of iron is converted to sulphate of iron, and the liberation of the hydrogen is enormously increased. The advantage of this method is that the sulphate of iron is a commercial product, the sale of which has almost covered the whole expense of the production of the gas. Fresh iron filings are introduced, whenever necessary, without any gas being allowed to escape. The hydrogen, when it leaves the generator, is charged with acid moisture, from which it is purified by being passed through water, after which it is dried by quicklime and then cooled in a refrigerator. It next passes into a small chamber where the quantity produced is measured and registered. Every detail of this arrangement is most ingeniously carried out; the automatic means by which the right proportion of acid and water are mixed, the care taken to thoroughly purify and dry the gas before it is allowed to enter the balloon, all these and many more details have been most carefully

planned. The balloon was inflated in a period of about thirty-three hours, a very small amount having since then been added weekly, to compensate for that which was lost by expansion and consequent escape through the automatic valve. This quantity was, however, inconsiderable.

To those who inquire what is the use of all this expenditure of time, and care, and money, it is sufficient to point to the success of the gigantic undertaking. The expectations of M. Giffard have been fulfilled; not a hitch has occurred so far in the history of this the latest child of his persevering genius. The cable has not broken, the material is still whole, and as absolutely impermeable as ever, and the balloon has remained inflated during a period of more than five months. Not only so, but the public interest has been so great, and the ascents so numerous, in spite of the large sum—twenty francs—each had to pay, that the entire cost is more than covered. The receipts, from ascensions and a fee of one franc for an entrance into the Tuilleries Court to see the balloon and machinery, realised a sum exceeding 500,000 francs in the first sixty days, more than covering the original outlay. The receipts for the following month covered the working expenses; so that, by the end of October, M. Giffard owned the balloon, the machinery, and the gas-producing apparatus. The first ascension was made on July 19; the first public one ten days later. It is the balloon only (not the machinery) which is to be exhibited in London. It will not be used for ascensions, though the view of London from a balloon is said to be incomparable, owing to its enormous extent, its numerous large buildings, and the effects, with the varying light, and shade, and colours furnished by the ever-shifting clouds.

Meteorological observations have been carefully and continually made, during the various ascensions of the balloon in Paris, all necessary instruments being kept in the car, which thus served the purpose of an aerial observatory, as well as a store for ballast, rope, &c., and for the accommodation of forty or fifty passengers. Two or three accomplished aeronauts accompanied each ascension, so that, should the cable break—an event most improbable—the balloon would not be left without skilful guidance. It would rise immediately to a height of a mile and a quarter, but this would occasion no inconvenience, and the balloon could then be gradually lowered, by allowing the gas to escape through the upper valve; while the grappling hooks and ropes would enable a safe anchorage to be made when the ground was once more reached. A rupture of the cable would be more serious for the spectators below, for the broken cable, in its fall, would probably kill or injure many; as the cable, however, is made to stand a strain of 42,000 kilogrammes and the balloon never ascends when the strain from high winds exceeds 9,000 or 10,000 kilogrammes, there is but little danger of such an untoward event. The thinner part of the cable, moreover, is that near the ground, so it would break there, if anywhere. In fact, 34,000 passengers have ascended and been landed without a single accident having occurred. The Prince and Princess of Wales have lately been passengers, and have testified to the pleasant sensation excited by this smooth and easy mode of travelling.

The balloon has now, we learn, been disinfated, after making 1,023 ascents in about seventy days. The Tuilleries grounds were open during a hundred days, but, owing to the weather, no ascents were made during thirty of these days. The total receipts were 840,000 francs, and the expenses 500,000 francs; the enterprise has thus proved a financial success.

M. Giffard contemplates constructing another balloon almost immediately, with such improvements as his increased knowledge and experience may suggest.

No one has been able to explain why it is that a man feels he is more likely to get up in the morning by keeping his watch or clock a quarter of an hour fast.

**RAILWAY PASSES IN THE UNITED STATES.**—American railways are about to put a stop to railway passes, and have first seen the right of the matter by consulting the Scriptures. In the office of Mr. Sidney W. Beers, the general passenger agent of the New Jersey Midland Railway, the following significant notice appears:—

In those days there were no passes given.

Search the Scriptures.

Thou shalt not pass—Numbers xx. 18.  
Suffer not a man to pass—Judges iii. 28.  
The wicked shall no more pass—Nahum i. 15.  
None shall ever pass—Isaiah xxxiv. 10.  
This generation shall not pass—Mark xiii. 30.  
Though they war, yet shall they not pass—  
Jeremiah xli. 42.  
So he paid his fare and went—Jonah i. 3.

### Correspondence.

#### MR. PICTON AND THE CONGREGATIONAL UNION.

*To the Editor of the Nonconformist.*

SIR,—I shall feel obliged if you will favour me by the insertion of the subjoined correspondence in your next issue. At the present stage of the question involved I should not have asked this favour, had it not been for a reference by the Rev. Baldwin Brown, in this week's *English Independent*, to some unfavourable observations made to him on the tone of my letter to Mr. Mearns. Mr. Brown says, in the course of his letter, "It is reported that Mr. Picton's name is to be excluded from the Year-book, but that it has been so managed that the theological ground of exclusion does not appear. It is said that it has been made to turn on the tone of some letter which has been addressed to the Committee of the London Congregational Union." As I have only written once to that committee, there can be no doubt about the reference; and it is now necessary in justice to myself to publish the letter. If I misunderstood the effect of the resolutions passed by the Union committee, I regret both that misunderstanding and the words suggested by it. Whether under the circumstances my offence was sufficiently grave to deserve a sentence of excommunication, as Mr. Brown seems to have been told, I leave your readers to judge. It is perhaps necessary to add that I have no information, other than gossip, of any further proceedings since the date of the enclosed correspondence, and would not be understood as anticipating the decision of the Committee either of the local or general Union. But the allusion in Mr. Baldwin Brown's kindly meant letter leaves me no option except to ask the immediate publication of the enclosed.

I am, Sir, yours obediently,

J. ALLANSON PICTON.

Oppidan-road, N.W., Nov. 15, 1878.

#### I.

LONDON CONGREGATIONAL UNION.  
Memorial Hall, Farringdon-street, E.C.

Oct. 7, 1878.

Dear Sir,—In accordance with the enclosed resolutions, I am instructed by the Committee of the London Congregational Union to prepare a return of Congregational Churches and ministers in London for the Year-book of 1879.

I do not find your name in our list of members, and if you wish to be included in the list of recognised ministers you should take immediate steps either to become a member of the Union, or to procure the recommendation of five ministers in your district who are members of the Union, when the Committee will be able to deal with the case.

I am, very sincerely yours,

ANDREW MEARNS, Secretary.

#### [Enclosure.]

Resolutions of the Committee of the Congregational Union of England and Wales, adopted July 2nd, 1878, in regard to the Congregational Year-book:—

1. That the words in Bye-law 20 after the word "Union" be left out, and that the editor be instructed to adhere rigidly to the law thus amended in preparing the Ministerial Lists.

[The following is the Bye-law in question:—  
"The Alphabetical Lists of Ministers in Great Britain and Ireland, published in the Year Book, shall contain only such names as are officially furnished from year to year by the secretaries of County Associations or Unions" (the words which follow are, by above resolution, left out), "or by the Secretary of the Board of Congregational ministers resident in and about the Cities of London and Westminster."]

2. That the editor communicate with the secretaries of associations, intimating that he is thus instructed, and that he will henceforth insert in the ministerial lists only such names as are supplied to him by the secretaries of associations.

3. That the terms in Bye-law 20—viz., "county associations or unions," be interpreted as including the London Congregational Union.

4. That the editor inform the secretaries of associations that the committee do not regard the phrase "officially furnished," in the bye-law, as intended to limit their returns to the membership of their several associations; but, on the contrary, as designed to include such other ministers, not in association, as the committee of the several associations may be prepared to recommend, the bye-law being conceived in the same spirit as Rule 9 of the Constitution of the Union.

#### II.

[Copy.]

Oppidan-road, N.W., Oct. 12, 1878.

DEAR SIR,—I have received your printed circular of the 7th inst. in reference to your prepara-

tion of a return of Congregational Churches and Ministers in London for the Year-book of 1879. An enclosure gives me the first information I have received of the resolutions adopted on July 2 in this year by the Union Committee. According to those resolutions it seems that, though my name has appeared regularly in the list of ministers for twenty-one years, during several of which I served as a member of the Union Committee, I am expected to furnish fresh credentials, or else my name is to be excluded.

I do not at all dispute the wisdom of the new rule, so far as it applies to the admission of new names into the list. But I submit that its retrospective action is unusual and unreasonable. It comes to this, that all ministers who do not happen to be members of local associations, will have to obtain every year of their lives five recommendations in order to secure the renewed insertion of their names. Such an arrangement is so extraordinary that it will inevitably suggest to the public some occult connection with the debate of last May. This impression would be unfortunate. For surely if the Union wishes to exclude any of its old members on doctrinal grounds it would take the open and straightforward course of defining the creed to be imposed upon its members. So important a body would not surely have recourse to ingenious tricks of legislation for the purpose of excluding on side issues men whom it wants to get rid of for quite other reasons.

As I do not think it reasonable to be asked to furnish new introductions, after my twenty-one years' connection with the Union, all I can say is, that should the list of Independent ministers appear without my name in it, it will be so far incorrect.

I am, yours obediently,

J. ALLANSON PICTON.

Rev. Andrew Mearns.

#### III.

LONDON CONGREGATIONAL UNION.  
Memorial Hall, Farringdon-street, E.C.,  
October 25, 1878.

MY DEAR SIR,—I shall bring your letter before our committee on Thursday. You will notice that the resolutions enclosed were those of the Union of England and Wales. The Year-book is under the control of that Union. We are simply asked to carry out their resolutions so far as we are concerned.

You do not happen to be a member of our Union, and we had no information to the effect that you desired your name to be returned. It was, therefore, necessary that I should send the circular letter to which you refer. It was sent to over seventy ministers in a similar position, and we ventured to suggest two ways in which we should be willing to consider the case of any of these brethren who desired it.

I am, very sincerely yours,

ANDREW MEARNS.

Rev. J. Allanson Picton, M.A.

#### SCOTTISH ECCLESIASTICAL STATISTICS.

*To the Editor of the Nonconformist.*

SIR,—A letter appeared in the *Times* of the 12th from the Rev. G. R. Badenoch, as follows:—

Sir,—Some time ago you published a communication from Principal Tulloch of St. Andrew's, on the membership of the Church of Scotland; and in view of present discussions on Disestablishment, I have thought it would be interesting to your readers to have the following statement, which occurs in a volume just published, entitled, "Reports on the Schemes of the Church of Scotland" for this year. I make no comment. The statement itself will be found on page 589 of the volume referred to:—

"In the official Report on Education in Great Britain, taken in 1851 by Mr. Horace Mann, Barrister-at-Law, and presented by him to George Graham, Esq., Registrar-General, the following statement as to the number of Sunday-school scholars will be found at page 155 of the report:—Scotland, 1851.—Sabbath Schools.—Number of Scholars:—Established Church, 76,233; Free Church, 91,328; United Presbyterian Church, 54,324. Let us contrast 1851 with 1877, taking the numbers from the reports of the three denominations presented in May, 1877:—Established Church, 170,297; Free Church, 135,926; United Presbyterian Church, 79,109. The comparative increase since 1851 is as follows:—Established Church, 94,064; Free Church, 48,598; United Presbyterian Church, 24,785. It thus appears that the increase in the Sabbath-schools of the Established Church during the last twenty-six years exceeds that of both other denominations put together, and leaves an additional margin in favour of the Established Church of 20,681.—I am, Sir, your obedient servant, G. R. BADENOCH."

The substance of the above figures also appeared in the *Record* and other journals. As they are utterly misleading may I ask you to insert the following explanation given by a correspondent in the *Edin-*

burgh *Daily Review* of Monday. The correspondent says:—

1. I am prepared to admit that a large increase has taken place in the number of Sabbath scholars connected with the Established Church since 1851, because at that date the Kirk had not realised the importance of such schools, and in many parishes there were none. In some instances they were actually discouraged. The same rapid progress has not been made in the other churches, because the ground had been occupied earlier, so that there was not room for any rapid advance.

2. Taking the figures quoted by Mr. Badenoch, the Established Church has still nearly 49,000 fewer Sabbath scholars than the Free and United Presbyterian Churches have. No account is taken of other denominations.

3. But the figures are very misleading, and great injustice has been done to the other denominations by the way in which the convener of the Established Church Committee has put his figures. In illustrating this I will take the figures presented to the different Church courts at their meetings in May last. In the Established Church they were returned as

Sundayscholarson the roll 170,297

But the average attend-

ance was only	134,816
Add adult classes	25,318

Total receiving instruction	
in Established Church	160,134

FREE CHURCH.

Ordinary schools—no dis-

tinction made between

those on the roll and

average attendance

... 144,652	
Senior classes	42,327

186 979
UNITED PRESBYTERIAN CHURCH.

Ordinary scholars—aver-

age attendance, number

on the roll not given

... 79,816	
Ministers' classes	20,659

— 100,475
-----------

Total number in the Free	
and United Presby-	
terian Churches	287,454

Balance in favour of non-	
Established Churches	127,320

Taking the figures presented by the Kirk they are still 49,000 behind. But that comparatively favourable statement is obtained in a not very fair way; for, first, the number on the roll is quoted, and that is 35,481 more than the "average attendance." This is placed against "average attendance" in at least one of the other churches, which brings out an unfair result. We always admit that the Established Church is strong "on the roll," but not so in "average attendance." But, secondly, the convener of the Established Church Committee quotes the class of Sabbath scholars in which it is relatively strong, omitting "senior" or "adult" classes in which the others have the advantage, and thus, by not giving the totals, presents a result which is somewhat misleading. I say nothing about neutral schools, which are said to be claimed as in connection with the Church, because they are in the parish, and possibly one or two of the teachers may belong to the Church; but I conclude with saying that at last Assembly the convener had to report a decrease of three schools, but an increase of 516 on the roll; whereas the Free Church had an increase of 4,726 junior and 3,741 senior scholars.

I have reason to know that a similar correction to the above has been forwarded from Edinburgh to the *Times*; but, as that journal has not as yet inserted it, I ask permission for its appearance in your columns.

Yours truly,

HERBERT S. SKEATS.

November 19, 1878.

THE REV. DR. PARKER.

To the Editor of the *Nonconformist*.

SIR,—I have for nearly a month been looking in vain for some manly outspoken words from the editors of one or other of the religious or denominational papers, on a matter that myself and thousands of others regard as one of the greatest religious scandals and libels on Christianity that ever demanded exposure, but brought to light only by one of our outspoken and independent daily organs, instead of being published and denounced by that section of the press professing to carry on the work and teaching of Christianity. I now enclose extracts from the *Echo* of October 22, 23, and 29, by which we are informed (from his own lips) that the "Minister of the City Temple" is introducing a new Gospel, i.e., the "Gospel of Mammon," which we are taught the Master banished from "the House of God," 1,900 years since. But now it is clearly made known by public announcement that the banished money-changers and traffickers of the Temple are invited back again by one of the most prominent of those who carry on its present services. Is it possible, I ask, to conceive of a grosser perversion of the sacred office, and a greater degradation of

the Christian ministry, than the sale of an influential position by public advertisement as herein quoted? To the advertising trader is offered, at a fixed tariff, the services of a prominent spiritual teacher's special commissioner—whatever that may mean; such invitation or offer being weighted by all the force and power that a popular religious minister's name and influence can give. If this be not the promulgation of the "Gospel of Mammon," and trading in the sacred name of Christianity, I know not what is. Can religious Dissenters, after this, point to "the sale of livings in the Established Church" as a crime in the eyes of God and his professed servants?

The cool audacity of the man who has secured the finest and most costly site in London for the display of his popular oratory, is to me amazing, and beats Barnum hollow. The "City Temple" occupies the most prominent position in the highway of commerce, and as an advertising position cannot be surpassed for the promulgation of notices of "Dr. Joseph Parker's" published works, a position, it may be safely assumed, he occupies free of charge, in addition to a large stipend for his pulpit services. All quite right from a commercial point of view; but we cannot ignore the fact that this public teacher is working on the lines and glorious traditions of a Church that, within the writer's memory, can point to the exalted and honoured works of our Jays, Jameses, Leischilds, Raffles, Reeds, and Binneys, whose words and works are living memories in the heart of a section of the Church of Christ, whose banner is now being trailed through the mire by a man whose abilities have already found such a profitable market as should have satisfied any reasonable ambition, without bringing disgrace upon the Church and denomination in which he has already secured such lucrative employment.

My memory carries me back to the first issue of the *Nonconformist*, when myself and other young men united in subscribing for the purchase of a paper we regarded as the faithful exponent of the principles in which we had been trained, and to which those of us who are left, I am convinced, still cling. Were I a member of the Congregational Union I would at once give notice for the expulsion of Dr. Parker and the removal of his name from the "Year Book," as having done a thousand times more injury to the Christian Church than Mr. Picton, whose name I learn from correspondence in the *English Independent*, is proposed to be removed from this published record of Independent ministers by a body of men who, by consiving at the grievous offence of one of their body, prove their aptitude for the performance of "gnat straining and camel swallowing." Surely it cannot be true that it is seriously proposed to select the minister of the City Temple for the important office recently filled so ably by the Rev. Baldwin Brown, whose chairmanship of the Congregational Union will long remain a cherished remembrance. Regretting the felt necessity for an obscure layman thus trespassing upon your attention, I desire to sign myself an

INDEPENDENT.

[We select this letter from among others for publication, though we insert it with some reluctance. There is probably a natural shrinking on the part of our contemporaries referred to to speak plainly relative to the conduct of a minister, who must also, we suppose, be designated an editor. At all events we can speak for ourselves. We should judge from the drift of his letter that "Independent" is not an attentive reader of the *Nonconformist*. If he had been, he would have remembered that as far back as October, 1877, in an article on Dr. Parker's special views, we spoke of the *Fountain* as "part of the stock-in-trade of the City Temple," and of "that restless love of notoriety which sometimes impels gifted and otherwise genial men to trample upon their own friends who may have failed to accept them at their own valuation," &c., &c. We

may also remind our correspondent that soon after the appearance of the objectionable circular to which he refers we copied from a contemporary, and by implication endorsed, an article in which it was said that Dr. Parker was "prepared for a consideration to insert in his paper, professing to be a religious one, a puffing article written 'in a very telling way,'" and further, that "to teach the gospel of puffery seems to be the 'special mission' of the pastor of the City Temple." Though we

always, as far as possible, avoid personalities in our columns, there are occasions, such as in the present case, when all such scruples must be laid aside in the interests of our common Christianity and morality, and with this view we cannot decline to insert the above.—ED. *Noncon.*]

#### UNNECESSARY PLACES OF WORSHIP.

To the Editor of the *Nonconformist*.

DEAR SIR,—In a letter from Mr. Mabbs, appearing in this week's issue, he incidentally remarks that in one county alone a waste of resources has been incurred by the building of 200 unnecessary chapels. This is astounding. May I be allowed to ask him to explain.

(a) How this affects the value of the statistics for chapel accommodation.

(b) Whether such a state of affairs is not attributable to the dissidence of Dissent within the Dissenting denominations themselves?

(c) In what county such hand-over-head chapel building has occurred?

Yours truly,

Leicester, Nov. 15, 1878. RUSTICUS.

[If "Rusticus" will refer to the second letter on "Religious Statistical Inquiry," in the *Nonconformist* for October 16, he will there find an answer to his first and third queries. Paragraphs four and six in the third column of p. 1019, and the last paragraph of the letter on p. 1020, will furnish the information "incidentally" referred to in the letter alluded to by "Rusticus." He will there find the following sentence, but without the italics:—"In Derbyshire, *largely* owing to this cause, there were found to be no less than 50,000 wasted sittings, *equal to* about 200 average places of worship." If he will turn to "The Churches in Derbyshire; or, Provision for Public Worship in the Country Districts" (published by Bemrose and Sons), on pp. 84-89 he will find the whole subject commented upon. On page 87 he will see that one cause of the over-provision specified, is the undue size of some of the places of worship, especially the old parish churches, which were built for the whole populations of their respective parishes, but are now used by only a portion of the inhabitants. If further "Rusticus" will compare p. 87 with p. 13, he will find that three out of four of the non-established places of worship quoted on p. 87 for excess of size, lie within the area from which the population is steadily ebbing, and are thereby accounted for. The undue multiplication of places of worship in other directions has doubtless arisen largely from ignorance of the local requirements for public worship, which accurate statistics would do much to remove, and partly from undue denominational rivalry, not excluding that of the Established Church. "Rusticus" has perhaps forgotten the arrogant and absurd theory propounded by no less a person than Mr. Cross, the Home Secretary, at Liverpool in October last, to the effect that the National Church was "bound to provide church accommodation and ministrations for the whole of the nation"; "never mind," he added, "whether the people come or not." And we would call our correspondent's attention to the fact that two or three weeks ago the Bishop of Lichfield, in emulation of Mr. Cross, speaking at Derby, within his own diocese, is reported to have said that "the Church should endeavour to occupy every corner of the ground, that there shall be no room for Dissenters to occupy." Such a spirit as this, by whatever body manifested, cannot fail to lead to over-provision for public worship. This answers the second query of "Rusticus," who moreover does not seem to be aware that the facts referred to attracted considerable attention in the public prints, when they were first made public more than two years ago.—ED. *Noncon.*]

#### Epitome of News.

Her Majesty and Court propose to leave Balmoral for Windsor to-morrow afternoon. There have been heavy falls of snow there, and one day last week there was great difficulty in conveying the Queen's mail from Ballater station. The Duke of Richmond has left Balmoral.

The outbreak of malignant diphtheria in the Grand Ducal family of Hesse has proved fatal in one instance, that of the Princess Mary, aged four years. The deceased was the youngest daughter of Princess Alice and granddaughter of Queen Victoria. The other children are recovering, and both the Grand Duke and the Hereditary Grand Duke are much better.

The Prince and Princess of Wales gave a county ball on Friday evening. The Duke of Cambridge, Prince Christian, the Duke and Duchess of Manchester, and the Earl and Countess of Leicester and Lady Mary Coke were among the company.

The Prince of Wales has, it is stated, made arrangements for renting Maesllyn Castle, Radnorshire, the residence of the late Mr. Walter de Winton, and His Royal Highness will occupy the mansion in the early part of next year.

Lords Beaconsfield and Salisbury, who have been staying with the Prince of Wales at Sandringham, were presented with a congratulatory address from the inhabitants of Lynn by the Mayor, on passing through that station on their return to town.

The Right Hon. W. H. Smith, First Lord of the Admiralty, and Colonel Stanley, Secretary of State for War, returned to London on Monday morning after their visit to Malta and Cyprus.

Lord Rosebery was elected on Saturday Lord Rector of Aberdeen University by a majority of 302 to 298 over Mr. Cross, the Home Secretary.

Thursday, the 19th of December, has been fixed for the delivery of Lord Hartington's inaugural address as Lord Rector of Edinburgh University.

At a general assembly of Royal Academicians held at Burlington House on Wednesday evening, Mr. Frederick Leighton, R.A., was elected President. The new appointment is welcomed with general approval by the newspaper press.

Sir Arthur H. Gordon, Governor of Fiji, was on Friday presented with the freedom of the City of Aberdeen, and, in reply, he referred to the difficulties experienced by the Governor of a Crown colony. He had to deal, he said, with the conflicting interests of a dominant and a subject race.

The Irish Lord Justice-ship of Appeal was offered to Mr. E. Gibson, M.P., attorney-general for Ireland, but he having declined the appointment it has been given to Mr. Gerald Fitzgibbon, Q.C., solicitor-general.

As the Empress Eugénie was driving with two ladies in Sidcup Park, near Chislehurst, a few days ago, her carriage came into collision with a mail-cart driven from the opposite direction. The cart was turned over and the driver had his arm fractured. He was taken to Chislehurst, where his injuries were attended to. The Empress and her party sustained no injuries.

Mr. Serjeant Parry was elected a Bencher of the Middle Temple at the parliament held on Friday last.

The rains of last week have produced serious floods in various districts of England; but Norwich seems to have suffered most. The low-lying portions of that city were on Sunday submerged in water, many hundreds of houses being filled to the first floors. The people were rescued in boats, and were housed in schoolrooms and other public buildings. Relief committees were at once formed to supply the poor people with food and other necessities. Unfortunately, four lives were lost. No flood so severe, it is said, has occurred in Norwich for over a hundred years.

Notice has been given by a leading member of the Bristol Chamber of Commerce of the following resolution, with the view of bringing it before the Associated Chambers:—"That this Chamber, whilst affirming its thorough belief in the principles of free trade between nation and nation, views with apprehension the great decrease in value of British exports and manufactures and the vastly increasing proportions that imported manufactures bear to them, and is of opinion that as no foreign nation will at the present time receive our goods duty free, we should impose a duty on their manufactures of a sufficient amount to be on the one hand a fair source of revenue, and on the other to maintain to this country the manufacture of those goods for which we are equally adapted, while admitting duty free all food, raw produce, and material unassisted by bounties from sending nations."

It is stated that the works at the new opera-house on the Thames Embankment, which have been at a stand for more than two years, are to be actively resumed, and the building completed for its original purpose in time for the opera season of 1880.

The bodies of a woman and a child, suspended from the branches of a tree, were discovered on Saturday by some persons who were gathering sticks in a wood near Inverness. The bodies were afterwards identified as those of Mrs. Ross, a widow, of Dingwall, and her child. It is said that since the death of her husband Mrs. Ross had been in a desponding state.

On Tuesday, the house 61, Gracechurch-street, was opened as a people's café by the People's Café Company. The house had been handsomely fitted up, and is replete with all the appliances of the trade to which it is to be devoted. The opening address was delivered by Mr. S. Morley, M.P.

A fourth cocoa-house was opened at Chester on Saturday. The Duke of Westminster and Mr. Dodson, M.P., were present, and spoke in support of the movement for increasing the number of such places. Another building of the same class was opened by Mr. Thomas Hughes, Q.C., in the Lower Marsh, Lambeth.

A "Tichborne" lecturer having stated, on the express authority of Dr. Kenealy, that Mr. John Bright had made certain overtures to the member for Stoke with the view of reinstating him in his position at the Bar, the right hon. member for Birmingham writes:—"The whole story is false from beginning to end. It is one of the thousand lies which have been invented by knaves and believed by fools to assist in supporting the most gross and wicked case of imposture which has in our time come within the cognisance of our courts of justice." Nothing could possibly be more accurate than this description.

Dr. Kenealy, in reply to the letter from Mr. Bright, states that in 1875 he had a long conversation with Mr. Bright, who said he had no doubt that Dr. Kenealy could be restored to his former position on three conditions:—"First, that I was to apologise to the judges for language which had appeared in

the *Englishman*. Secondly, that I was to publicly abandon that paper, with which I was believed to be connected, and to discontinue its publication. Thirdly, that I was to give up Tichborne's cause. He said that he was to breakfast on the following morning with Mr. Recorder Gurney, and would discuss the question with him, if I consented. I declined to do so."

"A Bedfordshire Farmer," writing to the *Times* with reference to the large importation of American cattle and meat, remarks that though this influx of cattle, coupled with the lessened demand in the manufacturing districts, has caused a serious fall in the price of fat bullocks during the last three months, the butchers have made no reduction in the price of beef. He says:—"If we are to be outdone by America with regard to meat as well as wheat, pray let the consumer reap the benefit in the one case as in the other. A reduction of 1d. per lb. should be at once asked for."

The Rev. Dr. Plumptre, in preaching at St. Paul's Cathedral on Sunday morning on the subject of the impending conflict in Afghanistan, deprecated that war "with a light heart" which the voices of clamorous passion were eager to urge upon us, remarking that it was the duty of every minister of Christ to proclaim that they who "sow the wind" of an aggressive ambition should "reap the whirlwind" of a disastrous failure.

Mr. Samuel Morley, one of the Liberal members for Bristol, who some time ago announced his intention of resigning his seat at the general election, now states that, in deference to the many public and private appeals that have been made to him, he will, at the general election, if chosen by the Liberal Committee, again offer his services. This decision has given much satisfaction to the Liberal party.

The Epping Forest Fund Committee have issued their seventh report, and express in it their great satisfaction in seeing the "public enter into the enjoyment for ever, and in security, of the large area of Epping Forest, comprising 6,000 acres, or nearly nine and a-half square miles." The committee, in conclusion, "desire to place on record their fervent hope that Her Most Gracious Majesty the Queen will at some future time honour with her presence and dedicate for the use of her loyal subjects the grand old forest, now a legalised recreation ground not unworthy of this mighty metropolis."

One day last week, at Gateshead, a woman was charged with being drunk and disorderly. She had sold all her husband's furniture for drink, and had thrown her baby into the passage to get rid of it. Alderman Charlton remarked that one of the county members, Sir George Eliot, had not long ago declared that public-houses were great educational institutions and the publicans great educationalists. This was one of their scholars.

It was resolved on Thursday by the Court of Common Council to remove the City of London School from its present inconvenient position in Milk-street, to a site at the east end of the Victoria Embankment.

At the same sitting the Court adopted by a large majority the report of their Markets Committee not to remove Leadenhall Market from its present site, but instead to cleanse, modernise, and in other ways render it more convenient than it is at present. They further recommended that plans should be prepared for the requisite alterations, to be carried out simultaneously with any other street improvements that might be desirable in the neighbourhood for the benefit of the property belonging to the Corporation.

After having been locked up all night, the jury which was empanelled to inquire into the circumstances surrounding the collision between the Princess Alice and the Bywell Castle returned their verdict at a few minutes after seven o'clock on Friday morning. They found that the collision was not wilful, but that the Bywell Castle did not take the necessary precautions in time for easing, stopping, and reversing her engines, and that the Princess Alice contributed to the collision by not stopping her engines and going astern. The verdict records the opinion of the jury that such collisions might be avoided in future if proper and stringent rules were laid down for the navigation of all steam traffic on the river. An addendum was appended to the effect that the Princess Alice was seaworthy, but was not properly and efficiently manned, and that she had a greater number of passengers on board than was prudent.

The Board of Trade have given notice of their intention to ask Parliament next session to sanction a Thames Navigation Bill, in which will be embodied suggestions that may be made by the Committee now inquiring into the whole matter. It has been made sufficiently obvious that stringent legislation on the subject is required.

It is formally notified that application is to be made to Parliament in the ensuing session to bring in a bill to authorise the Metropolitan Board of Works to purchase, by agreement or compulsion, the undertakings of the several metropolitan waterworks companies.

At Friday's meeting of the Metropolitan Board of Works Sir James M'Garel-Hogg, M.P., was re-elected chairman, at a salary of 2,000/-.

It is stated that the Duke of Sutherland's party have failed to secure a guarantee or direct aid from the Government towards the construction of the much-talked-of railway through Asia Minor to India. As a consequence, the time of action has been indefinitely postponed.

Dr. Norman Kerr states that the Montreal Ocean Steamship Company, in the finest of whose vessels,

the Sarmatian, the Princess Louise and the Marquis of Lorne have just sailed for Canada, does not permit the use of alcohol on board by the crews of its fleet. Neither is grog served in the steamers of the well-known Anchor Line, nor in the Indian fleet of George Smith and Sons, of Glasgow. The crews in the American navy are supplied with no alcoholic stimulants.

The Hull Council have declined to pass a vote of thanks to the ex-Sheriff, because he had recently given a ball, and had not invited some of the members of the Council. One speaker urged that they should instruct the Town Clerk to advertise for tenders from gentlemen who, to qualify for the office of Sheriff, would be willing to give the largest number of entertainments. But his protest was in vain, and the vote of thanks was withheld.

A Gloucestershire correspondent of the *Agricultural Gazette* expresses his opinion this week that "rents must be lowered." Many farms, he adds, are being let at a reduction—in some cases of 200/- a-year.

Mr. W. J. Evelyn, of Wotton House, Dorking, has made a reduction of 30 per cent. off the rentals of his farm tenancy, owing to the badness of the times produced by the present low price of corn. Mr. Evelyn has also intimated his intention of reconsidering the present holdings with a view to making certain reductions.

As illustrating the widespread despondency amongst farmers at the gloomy prospects of agricultural affairs, the *Land Agents' Record* learns that the Nottinghamshire agent of His Grace the Duke of Newcastle has received something like twenty notices to quit from his tenants in that county alone.

The *Reform Gazette* gives the return of the municipal elections in 136 towns. The Liberal gain was seventy-six, and the Tory gain forty-eight; net Liberal gain twenty-eight.

At the annual meeting of the Wellingborough Liberal Association it was announced that the net gain of the Liberals in Northampton was 1,300. Unless some unforeseen circumstance should arise, the association has determined to run two Liberal candidates at the next election.

M. Taine was elected a member of the French Academy on Thursday in succession to M. de Lomenie. The number of Academicians present was twenty-six; the absolute majority was therefore fourteen, and M. Taine obtained twenty votes.

In financial matters Englishmen may envy their neighbours. It is stated that an agreement has been arrived at between M. Léon Say, the French Minister of Finance, and the Budget Committee, for effecting reductions of taxation to the extent of 19,000,000 francs in the estimates for 1879.

As was fully expected, the three anti-Republican candidates—M. Oscar de Vallée, a Bonapartist; M. d'Haussonville, an Orleanist; and M. Baragnon, a Legitimist—were on Friday elected life senators. The Bonapartist headed the poll with 141 votes. M. d'Haussonville had 138, and M. Baragnon was last with 137, only two more than were necessary for the absolute majority, and but three more than were scored by General Grealey, the favourite Left candidate.

The Berlin *Post* of Friday, in an article on the closing of the Paris Exhibition, says that Germany observes with especial interest but without anxiety the renewed power of the neighbouring country. "A strong France," the article says, "would only be dangerous to Germany if the French nation yielded the right of judgment to adventurous and dictatorial usurpers; but the present moderate Conservative Republic offers the best and fullest guarantee against all excesses in the matter of the foreign policy of France."

One hundred and two societies, twenty-eight newspapers, and eighty-eight books and pamphlets have been prohibited since the promulgation of the anti-Socialist law. In Northern Germany there is but one journal of Socialist proclivities left, in Central and Southern Germany there still remain eleven. All these have changed their names since the new law, and try to conceal their bias as much as possible.

The Duke of Cumberland has determined not to abdicate his rights to the Crown of Hanover. All reports to the contrary are incorrect. The Duke has arrived at Copenhagen.

The annual conscription in St. Petersburg began on Wednesday. The total number of men named in the Imperial ukase as required this year to complete the ranks of the army and navy is 218,000.

It is stated that the Russian papers have been semi-officially recommended to moderate their language against foreign Powers, on the ground that their attacks are in opposition to the Imperial policy.

A Bucharest telegram announces that the Russians have begun to evacuate Roumania.

It is announced from Constantinople that Prince Dondoukoff Korsakoff, after conferring with Prince Lobanoff, will proceed to Livadia, whither he has been summoned by the Emperor.

A telegram from Constantinople states that the Financial Commission is of opinion that the establishment of an equilibrium in the finances is impossible without the withdrawal of the cairnes and the payment of the floating debt. For this purpose it proposes a loan of 23,000,000/-, bearing interest at 4 per cent., and guaranteed by England on the surplus revenues of Cyprus and Syria, and the Egyptian tribute.

Rome has narrowly escaped a disastrous inundation.

tion. The Tiber overflowed its banks, and all the lower streets were inundated, but happily the rains ceased on Sunday, and the river began to fall. Throughout Central Italy the damage by the heavy rains has been very great.

On Nov. 5 the summits of all the mountains in the Alpes Maritimes, Provence, and Liguria, were covered with snow. Travellers who have come across the great Alpine passes—Mont Cenis, the Simplon, the Great and Little St. Bernard—report that all these passes have now become blocked up. On the Great St. Bernard, which joins the Valais with the valley of Aosta, such an enormous mass of snow has fallen that the door of the monastery has been completely buried, and an actual tunnel of ice has had to be bored, through which the monks and their assistants pass in and out. The little lake below the convent is frozen over, and is so covered with snow that it is no longer distinguishable from the surrounding land.

The murders and subsequent acts of cannibalism which were recently attributed to New Zealand natives, really occurred in New Britain, or the New Hebrides. The sufferers, it appears, were four native missionary teachers, who were massacred and eaten by the natives in April last. The Rev. Mr. Brown, the head of the missionary staff on the island, sent an expedition against the murderers, fifty of whom were killed and many more wounded. No further outrages on the part of the savages have since been reported.

### Miscellaneous.

**MR. GLADSTONE ON THE PREMIER'S GUILDHALL SPEECH.**—Mr. Gladstone, in the form of a reply to an address presented to him a fortnight since by the Bedford Liberal Association, comments at some length on Lord Beaconsfield's speech at the Guildhall. "Rectification of frontier" is, he believes, "a diplomatic phrase commonly used to cover an annexation of territory which it is not convenient explicitly to avow." There is, he says, no doubt that we are bound to observe and promote the observance of the Treaty of Berlin; but we should do it with better grace if we had not ourselves broken the Treaty of Paris and violated the honourable understanding under which the Powers met in Congress, by the Anglo-Turkish Convention. The Premier's speech is, Mr. Gladstone says, likely to increase rather than dispel the gloom which is settling over the country. Among many omissions in the speech he particularly notices two. With respect to "the urgent subject of the Rhodope Commission," he thinks we have some title to know what measures the Government have adopted, either for identifying the authorship of these crimes, for branding those whom they hold guilty, or for relieving the misery following upon their expulsion, and now likely to be aggravated by the severities of the season; but on this subject the speech does not supply a word. It contains, moreover, no allusion to the distress of the country; but offers instead recitals, needless, and also boastful, of its power. In conclusion, Mr. Gladstone says that "each new manifesto of the Ministry, if rising one degree above commonplace, discloses fresh reasons for disquietude, and should bring home, with greater and still greater force, to the minds of the people the question they will soon have to decide at the polling-booths, whether this is or is not the mode in which they wish the country to be governed."

**THE LATE MRS. GEORGE DAWSON.**—We deeply regret to announce the death of this worthy and honoured lady, which took place at Malvern Link on Saturday morning, Nov. 2. Since her husband's death, now nearly two years ago, her health has been declining, but most of her many friends had no idea her death was so near. Mrs. Dawson was the youngest daughter of the late J. W. Crompton, formerly of Temple-row West, Birmingham, and was the sister of Mr. D. W. Crompton, and of the Rev. Joseph Crompton, formerly a Unitarian minister at Norwich, but in his later years a clergyman of the Church of England. When only in her teens Miss Susan Fanny Crompton and her elder sister took a deep personal interest in the true education of young girls and in the training necessary to fit them for the duties and the work of life. In her father's house her sister and herself for several years held classes to teach womanly work, and were among the first to establish women's night classes for teaching the wives and daughters of the poor how to have healthy and orderly homes. When our late honoured and lamented friend Mr. George Dawson came amongst us, Miss Susan Crompton, like so many others, found his preaching and teaching, his ideas of work and duty, so like her own that she frequently heard his sermons, and two years after his arrival she became his loving and admirable wife. For nearly two months the young couple resided at Ambleside, where they occupied Miss Harriet Martineau's house during her absence in the East. Mrs. Dawson's work in connection with her husband's church is too well known to need description here. She was the life and soul of the educational and industrial work, and of the visiting of the poor. Her bright and pleasant face, thorough frankness, womanly tenderness, and sound judgment made her welcome wherever she went among rich or poor. For nearly thirty years she worked heart and soul with her husband, arranging and managing the charities of the church, assisting in his correspondence, editing his "Hymn-books," even when the lifelong trouble of an invalid daughter taxed all her motherly care. Since Mr. Dawson's

death his widow has issued three volumes of sermons, which have been welcomed everywhere as admirable memorials of a lofty mind and Christian teacher, and she was preparing a volume of his most famous lectures when the busy brain was called to rest from its labours, and the cunning hand was stilled.—*Birmingham Post.*

### Gleanings.

A courteous old clergyman, being told a very tough story, said, "Since you were an eye-witness, I suppose I must believe you, but I don't think I'd have believed it if I had seen it myself."

A Scotch parson said recently, somewhat sarcastically, of a toper, that he put an enemy into his mouth to steal away his brains, but that the enemy, after a thorough and protracted search, returned without anything.

The *American Traveller* says that a few days ago General Grant took a bath at Biarritz, and this was considered so extraordinary a fact that it was immediately telegraphed to forty newspapers in the United States.

An old bachelor, who particularly disliked literary women, asked an authoress if she could throw any light on kissing. "I could," said she, looking archly at him, "but I think it's better in the dark."

The *East Sussex News* states that one of the shortest wills ever known has just been proved in the Lewes Probate Court. It contains only nine words, and is to the following effect:—"Mrs. — is to have all when I die."

**RAPID EXTINCTION OF CHIMNEY FIRES.**—A French chemist, M. Queynet, has devised a method of rapidly extinguishing fires in chimneys which has been utilised with great advantage by the firemen of Paris. The method consists in burning about 100 grammes of sulphuret of carbon on the hearth of a chimney, the sulphur being first turned into one or two broad hollow plates, in order that the combustion may be produced on a relatively large surface. By its means the firemen of Paris have extinguished in January of this year 32 out of 51 fires; in February, 81 out of 103; in March, 138 out of 165; or in all, 251 out of 319 fires. And these 251 extinctions have all been to some extent instantaneous, without the necessity of mounting the roof or in any way disarranging the apartments.

**A GLASGOW BANK STORY.**—A correspondent of a country paper writes:—"A few months ago a very hard-working literary man was released, not as usual by death, from his bondage to the pen, but by an unexpected legacy. A friend of his, who knew how hard he had to toil for many mouths, left him 5,000/-—all in shares in the Glasgow Bank. The gift which was intended to assist him in his poverty has thus absolutely proved his ruin. Poor B. (the victim) has the pluck of a hero, and never fails to have an eye to (literary) business. 'I am thinking,' he says, 'it would be a capital notion, and quite original, to make one's bad commercial man in a novel forgive his enemy on his deathbed, and leave him 5,000/- as a proof of it, in an unlimited bank which he knew was about to break. What d'ye think of it?'"

**A QUICKWITTED IRISHMAN.**—A lecturer, recently alluding to the way in which transporting to another land brings out the finer qualities, the shrewdness, and the enterprise of the Irish, recounted the following anecdote:—"I remember the great conflagration at Sacramento city, Cal., by which the entire business portion of the city was laid in ashes. Well, when the great fire was at its maximum fury, an Irishman named M'Nulty, who owned some of the heaviest business establishments in the city, gazed for a few moments upon the work of destruction, and then, instead of folding his hands and weeping over the disaster, he went to the nearest livery stable, hired a fleet-footed horse, rode like John Gilpin during the remainder of the night, and before daylight the next morning had purchased every foot of lumber and every saw-mill at Grass Valley and Nevada city. There is possibly no human being on earth would think of running off by the light of his burning property in order to literally make his fortune out of the disaster except an Irishman emigrated to America. The result was that he almost immediately realised out of the sale of his lumber fourfold as much money as he had lost by the great fire."

**THE COURT OF GEORGE III.**—When my mother appeared, with her hair powdered after the fashion of the time, the good-natured king was so glad to see her, that the conventional kiss, given to young girls on their first presentation, was, on this occasion, so hearty and affectionate that his nose became covered with the powder of her hair. The king's face being rather red, the white-powdered nose produced a most ludicrous effect; and the Lords in Waiting, perceiving suppressed laughter among the Court, and seeing the difficulty each succeeding lady experienced in keeping her countenance as she advanced, ventured to say to the king, "Your Majesty has powdered your nose." The king, not quite hearing, but perceiving that something must be wrong, became alarmed, and said, "What—what—what's the matter?—my nose! my nose!" My mother was almost convulsed with laughter, which she tried in vain to suppress when she saw Queen Charlotte's severe eyes fixed reprovingly on her. At last the king understood what had occurred, and as he wiped the powder from his nose, he burst into a hearty laugh, to the great comfort of my mother, who was then able to take her place in the Minuet

de la Cour with becoming gravity.—*Memories of Lady Chatterton.*

**A ROMANCE IN REAL LIFE.**—An observant spectator will notice that the first-floor windows of a large house at the corner of Norfolk-street, London, presents a peculiar appearance. The shutters are up, and they are covered thickly with dust, whilst through the chinks can be seen the blinds, also thick with dust, and mouldering away with age. These shutters and blinds have been in exactly the same position, untouched, for more than forty years. During that time no human foot has entered that room. And the reason is this:—Forty years ago—more than forty—Lord Dysart was engaged to be married, the day was fixed, the wedding morning arrived, the breakfast was laid out in that spacious and handsome room, the bridegroom was ready to proceed to church, when it was discovered that the bride was missing. A note in her handwriting was found addressed to the bridegroom, briefly informing him that she had eloped that morning with his best man, a gay and gallant captain of dragoons. The jilted bridegroom did not say much, but he went alone to the room in which the wedding breakfast was laid out, with his own hands put up the shutters and drew the blinds, locked the door, and took the key. He gave orders that the door should be nailed up and barred with padlocked bars, and that no one should enter the room again. When the house was let it was stipulated that the room in question should remain untouched, and the sum of £200 per annum was paid to the tenant to compensate him for the deprivation of the use of the room. The room has never been entered since the day he closed it, and there are the "wedding meats" mouldering silently away, and the ornaments crumbling into dust in the funeral gloom.—*Court Circular.*

**THE NOVEMBER METEORS.**—At the present time the earth is passing through the region along which lies the course of the family of meteors called the Leonides, sometimes familiarly known as the November meteors. When at this time of the year the meteor region thus traversed by the earth is densely strewn with meteors, there occurs a display of falling stars, one of the most beautiful and, rightly understood, one of the most remarkable of all celestial phenomena. The special meteor family, whose path we crossed on Friday, forms a mighty eclipse round the sun, extending more than nineteen times further from him than the track of our earth, which yet, as we know, lies more than 92,000,000 miles from the sun. Along this tremendous orbit the meteors speed with planetary but varying velocity, crossing the track of our earth, with a velocity exceeding by more than a third her own swift motion round the sun, or about nineteen miles in every second of time. Coming down somewhat aslant, but otherwise meeting the earth almost full tilt, the meteors rush into our air at a rate of more than forty miles per second. They are so intensely heated as they rush through it that they are turned into the form of vapour, insomuch that we never make acquaintance with the members of this particular meteoric family in the solid form. In this respect they resemble the greater number of our meteoric visitants. It is, indeed, a somewhat fortunate circumstance for us that this is so, for if Professor Newton, of Yale College (United States), is right in estimating the total number of meteors, large and small, which the earth encounters per annum at 400,000,000, it would be rather a serious matter if all or most of these bodies were not warded off. The least of them, even though a mere grain perhaps in weight, would yet, arriving with planetary velocity exceeding a hundredfold or more the velocity of a cannon ball, prove an awkward missile if it struck man or animal. But the air effectually saves us from all save a few fireballs which are large enough to remain in great part solid until they actually strike to the earth itself.

### Births, Marriages, and Deaths.

#### BIRTH.

**ROGERS.**—Nov. 7, at Stanley Villa, Anfield Road, Liverpool, the wife of Rev. Stanley Rogers, of a son.

#### DEATHS.

**HODGSON.**—Nov. 16, at her residence, St. James' Terrace, Oldham, Lydia, relict of Samuel Hodgson, Esq., late of Wakefield, formerly of Halifax, in her 90th year.

**MABB.**—Nov. 18, at 9, Roseford Terrace, Shepherd's Bush, W., Elizabeth, the beloved wife of the Rev. Goodeve Mabb. Aged 35.

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"East Luddenham, December 19th, 1870.

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## PROSPECTUS.

This Company is formed to carry out a concession granted by the Provincial Government of Pernambuco, confirmed by Decree of the Imperial Government of Brazil, for constructing and working a Railway from the Sea-port City of Pernambuco to Limoeiro, a distance of about 50 miles, with a branch to Nazareth, in all about 60 miles.

The City of Pernambuco has, including Olinda suburbs, a population of about 135,000, and about thirty steamers call at Pernambuco each month, including those belonging to the Royal Mail Company, Pacific Steam Navigation Company, Lamport and Holt, Messageries Maritimes, American Line, &amp;c.

The Railway will traverse the rich and productive Capibaribe Valley, embracing the best cultivated and most prolific districts of the Province, and convey to Pernambuco for shipment a large proportion of what forms the total exports of the Province, such as sugar, cotton, and other valuable products, besides farinha, beans, Indian corn, rum, molasses, hides, &amp;c., for home consumption, and for export. There being no navigable rivers, the bulk of this valuable traffic, as well as large return traffic, now carried chiefly by pack horses, will be conveyed by the Railway.

Sir John Hawkshaw, in his Report to the Government upon the Harbour of Pernambuco and Railways of the Province, says, "The Limoeiro line will no doubt get more traffic, as it runs straight into the interior at right angles to the coast, and there is no water communication to compete with it. The ground conceded near Fort Brum for its terminus is an excellent situation."

The Works are to be proceeded with at once, and are to be completed to Limoeiro by end of 1881, and to Nazareth by end of 1882.

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Applications in the form attached to the Prospectus, accompanied by a deposit of £1 on each Share applied for, should be forwarded to the Bankers of the Company.

Particulars as to the Contract for the construction of the Works, Estimates of Revenue, Statistics as to Traffic, and further information, will be found in the Detailed Prospectus, which, with Forms of Application, can be obtained at the Offices of the Company, and of the Brokers above named.

The original Government Decrees with Notarial translations, the Agreement for the Contract for the Construction of the Works and other Documents, can be seen at the Offices of the Solicitor to the Company.

3, Great Winchester Street, London.

November, 1878.

Copy of Letter from the Chargé d'Affairs of the Imperial Brazilian Legation in London to the Great Western of Brazil Railway Company, Limited.

[Copy.]

Brazilian Legation,

London, 26th July, 1878.

Sir,—I have the honour to acknowledge the receipt of your letter of yesterday's date, in which you inform His Excellency the Brazilian Minister of a proposed issue by the Great Western of Brazil Railway Company of £300,000 in shares of £20, being the first issue of the guaranteed capital, which is not to exceed £562,500 (5,000 Contos de Reis), as authorised by the Imperial Decree No. 6,746, of 17th November, 1877.

In reply to your letter, I have to state that the Company's concession under the above Decree authorises the Company to raise and call up at once the above-named £300,000, and that the guaranteed interest of 7 per cent. is payable Half-yearly in London, reckoning from the date of the deposits with the Company's Bankers, and the certificate thereof being lodged with the Delegate of the Imperial Treasury in London.

I have the honour to be, Sir,

Your obedient Servant,

(Signed)

A. DE SOUZA CORREA,

Brazilian Chargé d'Affairs

The Secretary of the Great Western of Brazil Railway Company, Limited.

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